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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 3, 1902.

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No. 18.

WHO IS MY BROTHER?

Who is my brother? Oh, tell me, pray,
Who is my brother in life's rough way?

He is my brother, in want and need,
He is my brother whose heart doth bleed,
Sad-hearted, toiling beneath his load,
Wearily onward along life's road;
He is my brother, a helping hand [stand,
Might raise from the mire and cause to

Who is my brother? Oh, tell me, pray,
Who is my brother in life's rough way?

He is my brother whom cares oppress,
He is my brother whom cares distress,
Wearily plodding the path of life,
Soul-burdened, worn and faint in the
strife,

He is my brother, to whose sad heart
I may a ray of joy impart.

Who is my brother? Oh, tell me, pray,
Who is my brother in life's rough way?

He is my brother whose hopes will live,
If I but a word of comfort give,
He is my brother, whom words of cheer
Will brighten his skies so dark and drear,
He is my brother whom I can aid
In climbing life's rough and rugged
grade.

Who is my brother? Oh, tell me, pray,
Who is my brother in life's rough way?

He is my brother who wanders in
The broad and winding highway of sin,
He, who but a word might lead aright,
To walk in the paths of truth and light,
He is my brother, to sin a slave,
He whom but a gentle word may save.

ADELBERT LEE YOE, Tioga, Ill.



Perez, the Organist.

A poor blind organist, whose whole life had been dedicated to music, played in an old, half-dilapidated church in Seville. Seated at the organ in a shadowy niche of the venerable church, he would elicit such strains from the time-worn instrument as mortal ears had never before heard.

One Christmas eve a vast congregation assembled to hear the music. The service began, but the noble head, the pale, grand face of the blind musician did not appear. A rumor spread like fire through the church—Perez was ill.

As another musician was about to ascend to the organ loft, a second murmur ran through the assembly. This time it was a murmur of joy and relief. Perez appeared once more among them. Pale and feeble—evidently in the last stage of mortal weakness—he was borne by two men to his old place in the chair. He had insisted on coming to perform the task he loved best—to play the music for the midnight mass of Christmas eve. Not the commands of his physician nor the entreaties of his beloved daughter could prevent him.

The celebration of high mass was recommenced. Soon came the solemn moment when the priest slowly raised the Sacred Host. With trembling fingers Perez touched the keys.

A slow, prolonged, majestic harmony rose from the instrument. Gradually it died away like the lulling of a mighty storm, and soft, caressing strains succeeded—the voices of angels wending their way earthward.

The many-voiced tones of the organ slowly died away one by one. A deep hush pervaded the church. Suddenly it was broken by a woman's cry—a cry of terror and anguish. The maestro was dead! He sat at his beloved instrument, his head bowed on the keys, his daughter kneeling by him, calling upon him to speak to her, and pressing the once magically endowed hands to her heart.

A young and arrogant physician of shallow capacity offered to play the mass. He had bitterly envied Perez his renown, and showed unfriendliness to the gentle old man. Now, as he seated himself before the organ, his face expressed self-confidence.

He pressed the keys, and almost at once he started and the color dropped from his cheeks. A magnificent burst of melody flooded the church. The people looked wildly at each other. It was the touch of Perez; it was his music; none could mistake it.

Pale as death, the unhappy man at the organ seemed unable to take his hands from the keys, until at length the music died into silence. Then he staggered to his feet and descended from the organ-loft, a look of awe and terror upon his face. All knew why. Other hands than his had touched the keys that night.

Another year passed. The abbess of the convent of Santa Inez and Perez' daughter were talking in subdued undertones as they sat in the dimly-lighted choir of the old musician's church. The bell summoned the faithful; but only a few obeyed the summons.

"You see," whispered the mother superior to her young companion, "your timidity is groundless. Hardly a score of people have come; everybody is flocking to the cathedral. Do, then, play the organ. You are among friends

only. What can make you hesitate?"

"I am afraid," replied the young girl, shrinking back.

"Afraid? Of what?"

"Mother, I know not. Of something supernatural. Last night I heard you say you wished me to play at mass to-night, and, proud of the honor, I thought I would go into the church and practice a little, so as to get accustomed to the instrument. It was dusk when I came here, and not a soul was in the place. Far away, like a star shining on a dark night, burned the lights of the high altar. By those lights I saw—mother, I am speaking the truth and nothing but the truth—I saw a figure seated before the organ. He sat with his back turned toward me, and began to play the most wondrous strains mortal ears ever listened to. Suddenly he moved. I was going to say that he looked at me. That he could not do, for he was blind. It was—it was my father!"

The mother superior took her seat among the nuns. The trembling girl, daring no longer to disobey, rose, slowly opened the door of the little staircase, and climbed to the organ-loft.

The service began, and nothing unusual occurred until the consecration of the Host. Then the organ pealed forth a glorious strain, above which rose a piercing cry. The mother superior, followed by the nuns and some of the congregation, hastened up the staircase.

"Look at him—my father!" cried the girl, pointing with trembling fingers to the seat she had just quitted.

Nothing was seen; but still the organ continued to give out the same wonderful melodies of former Christmas eves. No visible fingers touched the keys. The musician's stool was empty. BECQUER.

Some Stray Thoughts.

SARA A. UNDERWOOD.

A belief in spiritual progression from this elementary, unsatisfactory primary school of earth-life to higher planes makes life much less of a mystery than it now seems. Such progression seems the only legitimate explanation of reason for being, as it also makes this life a thousandfold better worth living and the higher virtues better worth striving after.

Once, having to my thought no reasonable assurance of continued existence and progress, I tried to convince myself that I was content to add my small quota to the progressive and humanizing work of the world with the bare hope of helping in the uplifting and devel-



The Young Child Singer.

opment of future generations without any individual hope for greater knowledge or a more extended area of life and experience for myself than this repressive life of discipline here afforded; but when through my spiritual experiences there opened before my mental vision the possibilities for each human being of the life to come, then I began to understand with what half-heartedness I had really worked in comparison with the longing thrill of endeavor which the thought of such possibilities becoming certainties for me and for all whom I love, awakened in the depths of my spiritual being.

Necessarily it must prove a great help on entering our next phase of life to have understood before entering upon it, somewhat of its possibilities. We can so better take, and understand, our place as workers and students of the new life and knowledge-fields opening therein to us. It will enhance our happiness to understand at once that that knowledge is exhaustless, and that its area will broaden for us just as fast as our souls grow capable of grasping its teachings and meanings, and that not only in the few directions of which we are here cognizant, but in myriad directions which are only nascent in our being at present, to be developed in higher planes.

There can be no true growth in character or spirituality here until we come to recognize our own limitations and small area of knowledge at present, as well as immensity of spirit-life as a whole.

Human beings, our fellow-men, become considerably more interesting to us when looked upon as souls going onward to pass by the gates of death to their invisible goal, the most of them unaware as yet what they are, or whither tending. Love grows in the heart for even the most uninteresting of these when we remember that as prisoners in the flesh they are here for trial and teaching, even though they do not recognize that fact. One feels a flash of wonder in considering them as spirits with a perhaps endless spiritual destiny in ways as yet to us and them unknown, and now in the prison of the body subject to all tests and spiritual sculpturing in the form of trials and temptations, pains, privations, and bodily mutilation. As we consider this, there comes a throb of loving sympathy for each and all—all the more strong because we realize our own liability to every possible form of human suffering while on earth, as well as the ups and downs of physical and spiritual joy in existence, in suffering, and in pleasure.

One of the deeper joys of the life to come must be that of "knowing as we are known." To have revealed to us all the beautiful and lovable traits and phases in the characters of friends and enemies which here we have not perceived, or have misapprehended and misunderstood—to take others and be ourselves taken at our best and highest, instead of at our lowest and most perishable. What a delight will that be when the mists of misconception and depreciation shall have "rolled away" before the sunlight of spiritual apprehension and appreciation of real goodness! How many lovely-minded people here are all unknown to us because of the illusions of earth.

They who steadfastly work on patiently without hope of fame or financial reward, for the pure satisfaction of having done some little in helping other souls to awaken to great truths, cannot well help reaping a present spiritual reward in finding their own souls grow, expand and develop to daily higher appreciation and knowledge of spiritual wisdom and truth.

Even in the hours when grief presses heavily, when care broods darkly over the soul, when friends seem false, when slander stings, when privations fetter man's powers and physical pains torture the body, the Divine Spirit does not entirely desert pure souls, for out of the stress and storm comes ever the deep underlying sense of good somewhere, somehow to come out of the crucible of human suffering. The best, the bravest, and noblest men and women of all ages have endured and risen above such periods of trial of spirit and suffering in the flesh, in sure faith as to the reality and fixedness of the basis of Goodness and Love underlying the laws of the Universe.

Some Pertinent Questions.

JESSIE S. PETTIT FLINT.

It is not a question as to what we like, but as to what is *truth*. Are we able to always recognize truth? At least let us be consistent in our reasoning, use some judgment, some common-sense. We can well see that the Law of Change governs all matter on the physical plane, and yet some of us Spiritualists talk about fadeless flowers, evergreen fields and changeless, undying spirit forms; that we go to these Summer-lands, never to have any more sorrow, grow younger instead of older, (we who are old) and never part again from our loved ones. Also, those who leave earth-life while in infant form grow to maturity.

Now, please, what is this growth of an infant's spirit body to maturity, but change? And if one body—one tiny form on the spirit plane is ruled by the Law of Change, why is not all spirit matter under the same Law? Nature does not discriminate in such a manner, even if man does—and really, is it consistent in us to deny change in all other forms of life expression and accept it in the one infant body? We all say there are flowers and fruit. How did they come to bloom and fructify except through the Law of Change? And Change does not cease with maturity. How, then, about the fadeless quality of those flowers? Stop and think—and then those fruits! Our friends in the spirit-world speak of the delicious fruits grown on the spirit plane: they eat them—at least, they say they do. Now, that being the case, does it not seem probable that the Law of Change governs fruit as well as the infant form of man? That this Law governs all spirit, as well as physical matter?

Another thing—we talk much of progressing in spirit life. How could we progress without changing? What is progression but changing for the better? It seems to me that in this Law of Change through matter lies man's opportunities. A blessing, inasmuch as it allows the elimination of the denseness and darkness that hinders the perception of the higher life, the penetration of Soul through matter. And it is in this

subjugation and control of matter that man's progression lies. Matter is the governor of our expression, and of our perception.

If we would perceive clearly the Laws that govern higher life, we must bring our physical and spiritual bodies in harmony with that life. Above all things, let us seek fearlessly for truth, put aside the petty likings and personalities, and be broad, just and consistent.

We are not doing our best for our beloved Cause when we are so illogical in our reasoning.

Influence of Great Names.

LYMAN C. HOWE.

Most people count much on the authority of great names. A picture that would not sell for \$5 if we were known to be the work of an amateur, will at once command \$100 to \$5,000 if a noted artist be credited with its production. Rarely is anything judged upon its merits.

"DEATH—MEANING AND RESULT," is the title of a book recently published, which contains as much valuable matter and remarkable newness of experience, as anything that has appeared in the last decade. The author is a lawyer living in Bradford, Pa. It is written in an attractive style, with the impress of truthfulness and integrity of purpose in every line. The writer, John K. Wilson, is not famous as an author, as his talent has been directed to his profession; but this book ought to make him famous in literature. He does not hedge and apologize for his convictions, nor attempt to juggle with facts; but plainly relates what occurred under his own observation, and frankly acknowledges the conclusions to which they lead, as he interprets them. And he seems not ashamed to call himself a Spiritualist. Why should he, after having the "proof palpable?"

If this book were credited to Prof. William Crookes, Dr. Hodgson or Prof. Dolbear, it would command a ready sale and be extensively read. After the demise of Oliver Wendell Holmes, "Upam's History of Witchcraft" was in great demand. It had long been out of print. Very few people cared for it. Previous to the transition of Holmes it could be bought for 50 cents or less. But it was dedicated, by the author to Holmes; and the passing away of this Harvard author and poet, suddenly created a demand for the book. I was not aware of the situation, but I wanted the book on its merits. I supposed it would be easy to get a copy in any second-hand book store. But I could not find it. I was ignorant of the cause, until I found a man who said he could get it for me, if I was willing to pay for it. Of course, I expected to pay. But it occurred to me to inquire the price before ordering it. I was just a little surprised, as well as chagrined, when he said it would cost me about \$30. I did not buy it.

Now, it was the great name of Oliver Wendell Holmes that put this fabulous price on the book, although he was not the author of it. But his name was in the dedication. Perhaps some day John K. Wilson will sell this identical book, "Death and the Meaning," at a fabulous price. Now it can be purchased for \$1.50 or less, and the matter it contains will be valid, and perhaps more interesting, 10 or 20

years hence than now, for the more this subject is investigated, the more interest it has for all growing people. But I had in mind the author's reference to great names, as an index to the importance which Spiritualism has in the scientific and literary world.

Mr. Wilson quotes from the address of Sir William Thompson before the British Association for the advancement of Science, in 1871, these significant words: "Science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it." But how recreant to this "law of honor" have been the great majority of scientists when the facts of Spiritualism have challenged them.

But there have been some noble exceptions. Prof. Robert Hare, of Philadelphia, was among the early investigators, who had the manliness and honesty to tell the truth when he had the evidence. There was at that time no man in America whose ability and attainments in science surpassed Prof. Hare. He had found no evidence of immortality in the religions and bibles of the world sufficient to convince him of its reality. He commenced the investigation of Spiritualism with a view to exposing and explaining the fraud; for he regarded it as a superstition, in common with all other religious movements. But he found facts that he could not explain, and these multiplied under the strictest test conditions, until he was compelled to accept the one only rational interpretation that has ever been made; and that was that spirits of men that once lived on earth can and do communicate. He offered a resolution at a meeting of the American Society for the Advancement of Science, of which Prof. Henry was president, asking an investigation of Spiritualism. Prof. Henry was first to veto it, and it was rejected with contempt. It was too trivial a question to engage the time and attention of that royal body. But it is reported—on apparently good authority—that that same night that learned conclave devoted the genius of their wise heads until the small hours of the morning to the discussion of the momentous question: "Why do roosters crow at midnight?"

Whether the farmers got any more eggs from the hens or the roosters in consequence of this great mental effort of this scientific body we are not informed. But the question of human life and destiny received a quietus, and no time was wasted on the age-long problem of immortality, involving the hopes and fears, the joys and sorrows, and all the social and moral issues and relations of time and eternity, for the whole human race. This was too trivial a matter to engage the attention of this body of rooster-crowing students for even an hour. But Prof. Hare was not daunted or demoralized. He frankly and fearlessly gave the truth that he had found, and was converted from, infidelity to a joyous knowledge of a future life, and openly proclaimed it as long as he lived; and passed away happy in the knowledge of immortality.

Prof. John K. Wilson in his new book refers to a list of great names in the past and present who have accepted the lesson of facts and who "affirm that spirits of the so-called dead can and do hold converse with the so-called living," which I quote for the benefit of such readers as think that Spirit-

ualism is only accepted by the ignorant and credulous. Intelligent readers may think there are none who thus judge at this late day, after the millions of demonstrations that have been made, but I can assure them that there are many thousands who are just so ignorant of the facts and evidences known to investigators. Mr. Wilson gives the following as affirming Spiritualism:

Prof. Challis, of Cambridge, England; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Gustav T. Fechner, Professor of Physics in the University of Leipzig; Lord Royleigh, F.R.S., Professor of Physics in the University of Cambridge; Prof. Scheibner, teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen; Franz Hoffman, Professor of Philosophy, Wurtzburg University; Prof. Wagner, geologist, University of Russia; Prof. Butler, chemist, of Russia; Prof. F. Zollner, Leipzig, author of "Transcendental Physics"; Prof. Nees Von Esenbek, president of the Royal Academy of Sciences, Germany; Benjamin F. Wade, of Ohio, ex-United States Senator; Senator Howard, of Michigan; N. P. Tallmadge, ex-Governor of Wisconsin; Sir Edward Bulwer Lytton; Alfred Tennyson, poet laureate; Mrs. Browning; Oliver Johnson, former editor of the *Christian Union*; Joseph Jefferson, the celebrated actor; M. Theirs, ex-president of France; Dr. Robert Chambers; Hiram Powers, the sculptor; Lord Dunraven; Hon. Alexander Aksakoff, imperial counsel, St. Petersburg; William Lloyd Garrison, of Boston; Judge John W. Edmonds, of New York; Richard Hodgson, Professor of Psychology at Cambridge University, England; James H. Hyslop, Professor of Logic and Mental Science, Columbia University, New York; Rev. Minot J. Savage; W. T. Stead; editor of the *Review of Reviews*; and Mr. Wilson adds "many others." These would seem to be enough to settle the jingo cry of superstition that only the ignorant and weak-minded are Spiritualists. But these names can be more than duplicated. Mr. Wilson might have added the names of Queen Victoria, of England; Emperor Napoleon and Empress Eugenia, of France; Prof. William Crookes, one of the foremost scientists of Europe; Prof. Oliver Lodge, who avowed his convictions in an address before the Royal Association of Great Britain, when he was president of that most distinguished body of scientific thinkers in the world; Alfred Russell Wallace, the most noted living naturalist, and the peer of Darwin in discovering the laws of evolution and natural selection.

Gerald Massey, the great English poet; Prof. William Denton, the greatest geologist of his time; Prof. Winchell, Government Geologist; Prof. Elliott Coues, reputed the most brilliant American scientist of his time; Prof. S. B. Brittain, of New York; Prof. Kiddle, Superintendent of Schools; Hon. Joshua R. Giddings; Hon. Thaddeus Stevens; Abraham Lincoln; the parents of Gen. Grant; Rev. R. Heber Newton, of New York; Mary A. Livermore, the orator and advocate of Woman's Cause; Anna Dickinson, the noted orator; James G. Clark, the great American poet; Edison, the wizard inventor; Ella Wheeler Wilcox, the poet; Lizzie Doten, poet par excellence; Mark Twain (a medium; Victor Hugo, the

greatest French writer and poet of the 19th century; and hundreds more among the highest ranks of literature, science and religion in all parts of the civilized world.

Ralph Waldo Emerson, our great American poet, spoke for a Society of Spiritualists nine consecutive years. But great names prove nothing, only that Spiritualism has something of value, sufficient to enlist the attention, and establish conviction in the minds of the most profound thinkers and most scholarly students of the world. While Spiritualism, like Christianity, has a following among the lowly, it also has the endorsement of the most cultured, and these may be counted by hundreds of thousands of the best minds on earth.

Letter from an Old Medium.

TO THE EDITOR:

I saw a statement not long since that the postal department paid no attention to the decision of the court, but continued to mark Mrs. Wilmans' mail "fraudulent," and returned to writers; so I wrote to her husband, C. C. Post, of Sea Breeze, Fla., and asked for the facts. He says in reply:

"It is true that Helen's mail is still returned and marked fraudulent. It is also true that the post-office officials assert that they have the authority to do the same by anybody's mail at their option, and that they do not need to even hear any evidence offered by the accused, and that a decision of the court that the party has violated no law, is not binding on the department."

What are the people thinking of that they submit to such usurpation? Doubtless the law under which the department claims this authority was secured in a way that its real object was not suspected. Spiritualist papers are liable to be served the same way, "at their option." Helen Wilmans-Post claims to head by the power of mind. The department decides that the claim is fraudulent, and suppresses her mail. If the laws under which this is done is permitted to stand, when the department chooses it can suppress the mail of every medium in the land whose claim is that they receive messages from spirits deciding that such claim is fraudulent, and its papers can be treated in the same way.

They only wait their opportunity. Comstockism is the parent of Maddenism. It took about 30 years to bring about the result, but had the people been wide-awake to resist this first attempt at censorship, Maddenism would never have been born. Mr. Post adds that there will be an effort made to have the law under which the department claims this right, amended, but, in speaking of the difficulties in the way, says:

"No bill can come before the House for discussion, even until reported from a committee and the Chairman of the Committee on Postoffices and Post Roads says openly that the committee will not report a bill to amend the law. In the Senate we stand a little better show, but it will be a hard fight. All the same, the fight has to be made, and some means must be found to bring an influence to bear on Congressmen and Senators to force them to action."

Cannot Spiritualists do something to help?

AN OLD MEDIUM AND WORKER.

Letter from Vermont.

TO THE EDITOR:

As a veteran of the Spiritualist army of the old Green Mountain State of Vermont, allow me to reach over the intervening distance to the Pacific Coast, and shake hands with you in friendly, happy greetings, and unitedly and joyfully pledge ourselves to continue to hold aloft the glorious banner of true Spiritualism until the "boatman, with muffled oars, shall take us across the silent sea," to join the majority of our dear ones, who have passed behind the thin veil and are watching and waiting at the Golden Gate.

This bright, sunny April morning finds me hale and hearty in my 78th year, and at peace with all the human and animal world. All the pleasures and joys of life cannot overcome the feeling of sorrow on account of the personal mistakes, bad habits and actual sins of not a few of the human race, of whom it has been said: "They were created a little lower than the angels."

Human experience and ordinary observation, in some cases, seems to force the exclamation: "How the mighty have fallen!" It seems so strange to me that there should crop out so many defects in the manifestation of the human race, who are considered as the crowning glory of the Infinite's wise and beneficent creation. The great Architect and Builder of the Universe has to work by means, and therefore it was most wisely ordained that the human race should work and strive for the interest and best good of its kind. The strong to help the weak; the rich to help the poor; the learned to teach the unlearned; the well to care for the sick; those who are joyous and happy to comfort and console the sad, discouraged and disconsolate ones. In short, that humanity are the servants in the vineyard of the Almighty ruler, and the "crowns of glory" belong, in justice, to those who use their talents the most successfully.

"Work while the day lasts, for soon the night cometh wherein no man can work."

NEWMAN WEEKS, Rutland, Vt.

Betterment.—We can only make better men and women by observing the laws of harmony, just as we do in making better steamships, better sewing machines, etc. We must pattern all things according to the laws of harmony, then there will be no failures in life. Belief in men, books, and an endless number of dogmas and doctrines, stands in the way of man righting himself.—*Lucy A. Mallory.*

Moses Hull, president of the Spiritualist Training School, Lily Dale, N.Y., has removed from Buffalo to that city, and for the next three months the address of Moses Hull and Mrs. Mattie Hull will be Lily Dale, N. Y.

The Sunflower

Is an 8 page paper, printed on the Cassa daga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Published on the First and Fifteenth of each month at 50c per year.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MAY 3, 1902

Harmony.—A teacher loses control over his pupils, just in degree that he fails to control himself, says an exchange. It is the harmony that the teacher cultivates in himself that teaches the pupils. Harmony of being will accomplish what the most eloquent speech cannot do without it.

An Expressive Motto is the one used by Dr. Paul Edwards in his *Mental Advocate*, published at 155 West 46th St., New York. The motto reads thus:

Nothing is greater than Good;
Nothing higher than Truth;
He who cannot reason is a fool;
He who will not is a bigot;
He who dares not is a slave.

Golden Jubilee.—The First Association of Spiritualists of Philadelphia will celebrate its Golden Jubilee in the Temple, 12th and Thompson Sts., May 11, 12, 13 and 14, 1902.

This Association being the oldest organization of Spiritualists in the world, having held continuous meetings for half a century, will celebrate this Jubilee year by holding a four days' meeting. Noted speakers, mediums, workers and musicians will assist, which will ensure an interesting program.

The Progressive Lyceum and Band of Mercy, the 20th Century Sunflower Club, and the Woman's Progressive Union, will also hold special sessions during these meetings.

Nearly all the prominent speakers and mediums in the world have occupied the platform of this society, and all are now cordially invited to send a letter of greeting. Such may be addressed to Capt. F. Keffer, 1243 North 13th St., Philadelphia, Pa.

Transition of a Philosopher.

The Chicago *Inter-Ocean* of April 14, 1902, contains the following obituary notice concerning the transition of one of the world's foremost philosophers. It says:

The funeral of A. W. Ovitt was held yesterday from the family residence, 818 Walnut St. The services were simple, and the interment was at Rose Hill, in the family lot.

Mr. Ovitt was born in the northern part of Vermont 67 years ago. He was a resident of Chicago for more than 30 years and had a wide acquaintance among business and scientific men. Since his retirement from active business 18 years ago he has devoted his time to scientific research. He was successful in business, and engaged in many different forms of activity, having successfully engaged in mercantile, real estate, and banking, and later in medicine and science.

Because of ill health, Mr. Ovitt for many years spent the winters in Florida or California. He was married in 1861, and his widow and five children survive him. His children are Lee S. Ovitt of Waukesha, Edna G. and Charles H. of Chicago, George W. of Toledo, Ohio, and Mrs. Gertrude B. Wing of Marshalltown, Iowa.

The "scientific research," mentioned in such a faint way by the adverse papers in their bigoted way, in skimming over spiritual philosophy, does no justice to this late sage. No "Damon and Pythias ties" could bind two brothers with more true love than that which existed between Mr. H. W. Bracken of San Francisco and Mr. A. W. Ovitt of Chicago, and by the courtesy of the former co-worker, we are informed that the scientific research to which Mr. Ovitt had devoted the last 18 years of his life, is a compiled colossal work of occult philosophy far beyond any automatic or independent writing yet published.

This he has done by placing accurately in locality in illustrations and teachings all spiritual spheres, from the lower to the higher, which, with the material, are 12 in gradation. The famous book, "A Romance of Two Worlds," by Marie Corelli, a book which created great comment by all people, and which only Spiritualists could understand, sublime and wonderful though it be, it is less by 99 times than the unpublished works of this philosopher, A. W. Ovitt, who has had 100 times more flights of such experiences than the one described by the author of "A Romance of Two Worlds." The work he has compiled in 18 years of devotion to this philosophy, will, when published, in all probability, make one or two hundred volumes, each one more marvelous and sublime in this philosophy than the book before mentioned.

The mysteries he has solved in his many flights of research, as shown us by Mr. Bracken in a concise illustrated page, is "A System and History of Space; Nature's Elements and Their Laws; Origin of Man, Animals, Birds, Fish, Insects and Vegetation; Science of Healing Disease Through Nature's Forces; Teaching the Laws of Life; What Man is, Where he Came from, How he Got Here, and Where he Goes." "Men are allotted to spheres according to their moral, intellectual and

spiritual condition and continuation of unfoldment"; Life, with intelligence on other worlds and spheres far above our system, etc.

Mr. Ovitt was prevented from publishing his vast work each year by his Great Teachers, who forbade it, saying: "The world is not yet ready for it; wait until more of the bigoted superstition, which, by the pulpit, dies hard and slow, has passed off; then we will tell you when the earth is ripe for its publicity."

On Wednesday, April 9, at 8:30 p.m., in a parlor containing six persons in San Francisco, when the medium, Mrs. Sarah Seal, was speaking, she stopped suddenly and said: "Here comes a stranger," described him in detail, and said: "It is for Mr. Bracken. He says he has but a minute. It is Mr. Ovitt, with greetings, and he wants to make a request of brother Bracken, and that was, that he would see to the finishing and publication of his compiled works." Mr. Bracken gave his promise instantly, saying he "had such hopes reserved for over five years."

Mr. Bracken, knowing he was accustomed to such temporary transitions, ranging from one to 20 hours before returning to take on the physical, and knowing he was on a possible death-bed, asked if he had really passed out for all time. He answered: "The thread of life is not yet severed from the material body; I wished to first obtain your promise. God bless you. Good-bye"; and he was gone.

The clairvoyant, Mrs. Seal, saw and described the family sitting around the bed eagerly gazing on the white-haired sage, unable to decide whether life had really parted from the body or not. A week later Mr. Bracken received the Chicago paper with the above obituary notice of his dear friend, Mr. Ovitt, having passed away in Chicago on the very hour of the above mysterious request and promise in San Francisco.

It is curious what a wonderful ado the press, by the force of habit, makes over the transition of tyrannical rulers and bigoted red-caped potentates, but when a great philosopher passes away, years must roll by before 90 per cent. of the public know it.

Millions will come and millions will go; dynasties rise and monarchies totter and fall, and all become extinct and pass into oblivion—but the philosophic works of A. W. Ovitt will shine as a star forever.

Try to do Something to relieve the suffering and brighten the lives of others. Never mind about receiving thanks; for very often those who are helped in this way have their perceptions too benumbed to at first fully appreciate any kindness. Something done for another is an added valuable experience for Self; so here alone is a compensation.

Intelligence is Dominion.

Vitality is the name of a new bi-monthly published by Walter De Voe, 6126 Ingleside Ave., Chicago, Ill., at 25c a year. It contains many bright thoughts and should have a large circulation. Here is a sample of its excellence:

Mental positiveness is the first step in overcoming. The intelligence that you now exercise is divine, and is already in its subjective state the cause of your human organization. Take away the intelligent You and the body will no longer remain a concrete unit, because your intelligence is the organizing power that enlivens and holds your body in form. Your intelligence already has dominion over every atom of your being and is exerting that dominion unceasingly. You can now gain the realization that this is true, and begin to use your power of intelligence consciously in ruling every part of your negative nature, in overcoming all the conditions of disease and pain which exist, because of a lack of positive harmonizing intelligence in the parts affected.

The Postoffice at Home, Pierce Co., Washington, has been arbitrarily discontinued, on a trumped-up excuse—the postmistress forwarding a paper, the contents of which she knew nothing of. Two Spiritualists have also been arrested for "the fraudulent use of the mails"—the charge coming from a bigot, of the Anthony Comstock tribe, based wholly upon prejudice and venom.

Dr. Muehlenbruch, the Oakland seer, will represent his lodge at the Grand Lodge of the Knights of Pythias to be held in San Francisco during this month. He has a new advertisement on the next page of this JOURNAL.

Dr. Sylvester Richmond, a Spiritualist healer in Los Angeles, Cal., has been fined \$100 by Justice Morgan for practicing medicine without a license, though the only thing that was charged against him was that he cured by the "laying on of hands" (magnetism). He has taken an appeal, and we hope will carry it up to the higher courts and get justice.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

RIGHT GENERATION THE GOAL; An Appeal to Reason and Man's Highest Aspirations, by Dr. M. E. Conger, author of *The Educator*, *Cause and Cure of all Diseases* and *The Nature Cure*. The Educator Publishing Co., 1027 Monroe St., Chicago, Ill. Leatherette binding, 50c; cloth, 75c.

This book presents a subject of great importance to every person—the principal one, in fact; for it is the right to be born and reared physically in the highest scale of human existence.

In the present state of society it is everywhere apparent that something should be done to bring about a more harmonious condition. Inharmony in the home now seems to be the rule, divorces seem to be rapidly increasing, and an alarming state of society is the result. Improvement is therefore a work to be greatly commended, and Dr. Conger's book will certainly awaken an interest and help to point to a safe way out of the difficulty. It is written in an elegant style and should have a wide circulation.

Babel and Bible is the striking title that the famous Assyriologist, Prof. Friedrich Delitzsch, gave to the lecture that he was twice invited to deliver before the Emperor of Germany. The story of the excavation of Babylonia and Assyria is second to none in its entrancing interest and tremendous import for religious and secular history, and its fascination is in the present case increased by its being told by the foremost interpreter in this field. Prof. Delitzsch's lecture, with numerous illustrations from the best and latest sources, is appearing in the current numbers of the *Open Court*.

It is little known that Christianity narrowly escaped being defeated in the great struggle for existence fought on the battle-grounds of dying Rome between the great religions of the Orient. Its most dangerous foe was Mithraism, the religion of the old Aryan and Persian god of battles and of light, Mithra. All Europe, as far north as Scotland and Belgium, is dotted with the ruins of his shrines, and the Roman army in the second and third centuries of our era was thoroughly Mithraic in sentiment. The story of the spread of this religion, which is being told in the current number of the *Open Court* by Prof. Franz Cumont, of Ghent, Belgium, the greatest authority in this line, reads like a romance.

The San Bernardino Spiritualists held a very successful entertainment and social on Saturday, April 19. The hall was prettily decorated with flowers and flags, and the entertainment consisted of music by the Guitar Club, quartet singing, recitations, banjo solo by Mr. Howe, and a reading by Col. J. L. Dryden. Ice cream, cake and lemonade were provided; also a large cake was sold by slices, and one piece bought by Mr. Peck contained a gold ring. Mrs. Howe read the hands of 20 persons. Although no admission was charged, the sum of \$16.65 was realized, which will be expended on repairing the building.

Mr. and Mrs. Howe left for Fullerton Sunday morning, where they held a meeting at 2:30 p.m. in Bank Hall. In the evening they held a circle at the home of J. C. Deuel. These are the first known Spiritualist meetings held at Fullerton. A small but interested audience was in attendance.

San Bernardino.—Mr. and Mrs. Gilliland-Howe of Boston, who came to California last Summer to attend the camp-meeting, have been working in San Bernardino for the past few weeks in connection with the Society. They have done good work speaking and giving public messages and as private mediums. Their last appearance was as participants in a literary and musical entertainment gotten up to help repair the hall before another Winter sets in. Mr. Howe as a musical genius and Mrs. Howe as a palmist on that occasion, were quite a success.

Mrs. Ella Wilson Marchant has given several good lectures lately. Col. J. L. Dryden is at present acceptably speaking for the Society. JAS. BOYD, Pres.

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From four to ten years of age, with care by an experienced physician. Number limited. Address EMMA M. E. SANBORN, M. D., 4 Morton St., Andover, Mass. 18tf



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The following is from the editor of the *Review of Reviews*, W. T. Stead, Mowbray House, Norfolk street, Strand, London, W.C., England, December 29, 1901:

"Dr. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—Your delineation was very good and remarkable. Yours truly, W. T. STEAD."

RAILWAY CAMP, MARIALDA, New South Wales. Jan. 6, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—I desire to have you know that two years ago you gave me a Psychometric Horoscope, which was marvelously correct so far as the past was concerned, and I am astonished at its correctness for the future, as two years have elapsed and every particular point you spoke of in this horoscope has been fulfilled to the minutest details. Hoping you may long be spared to assist all those who are in need of advice, and work for the promulgation of your fellow-beings, wishing you success and health, Very respectfully, F. PALMER.

MCKINNEY, Texas, March 10, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I desire to thank you for the reading received a few days ago. Before I ordered the reading, the price seemed high, and I was a little afraid to risk \$5.00 for a reading, but now I feel well repaid, as this delineation is marvelously correct; and as to the forecast for the future, I can but have great faith. Your diagnosis of my physical condition is surprisingly correct, and if you had been an inmate of my household, you could not possibly have explained conditions therein existing more correctly—in fact, not half so well as you have done psychometrically. I expect

to receive much benefit from the reading and forecast, and feel that my money has been well invested. Wishing you continued success, Very respectfully, PROF. D. HARVEY.

FIELDING, Cal., March 24, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Doctor—Your psychometric examination of lock of hair for delineation and psycho-horoscope, with forecast, reached me safely; also your pamphlet which you so kindly sent, and which should be read by everyone, as it contains much food for thought.

The delineation and psycho-horoscope, with forecast, was remarkably correct. Even you made statements of conditions which happened in my early life, and which I had completely forgotten. I will state to you, my dear sir, that you have a power which is remarkable, as you can follow a person clear through life whom you have never seen. I shall do all I can to have others send to you for the enlightenment and promulgation of their mental progression. Long may you live to assist those in need. Very respectfully, MRS. FRANCES MILLER.

FORKS OF SALMON, Cal., Feb. 21, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I have been thinking to write to you to thank you for what you have done for me in regard to reading as well as treatments. Your mental treatments are marvelous, as my pains and aches have all disappeared from the time you began treating me; also your herbal treatments are very effective. May you long live to assist suffering humanity. Yours respectfully, O. L. CHAPMAN.

ANGELES CAMP, Cal., Jan. 16, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I received your letter last evening containing the diagnosis of myself, and will say I was wonderfully surprised you could tell my ailments exactly. Please allow me to extend to you my hearty thanks for same. MRS. J. C. BARRY.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

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H. H. Nichols, 441 Vine St., San Jose.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Spiritual Institute. Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Phone, Church 680

Mrs. Eberhardt, 3250 22nd Street, Circle Tues., Thurs. and Sun. evs. Phone Blue 954.

Prof. Fred P. Evans, the world-famed medium for slate-writing and clairvoyance. Interviews daily at his new office, The Occult Book Agency, 400 Fifth Ave., New York City. Send stamp for circular.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Anna L. Gillespie, 824 O'Farrell, San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

Mrs. Gillingham has closed her office at 305 Larkin St., S. F., for the present. Will resume business later. Res., 532 22nd St., Oakland.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 835½ So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

Mrs. E. M. Miller, automatic slate-writing medium. 342 13th St., bet. Valencia & Mission. Phone Folsom 3062. No sign.

C. V. Miller, wonderful etherializing and materializing seances. Only medium received prize medal in Paris, 1900. Germany and other countries. Seances Sun., Tues., Fri., 8 p.m. 50c. 1084 Bush St., near Leavenworth.

Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.

Mrs. Jennie Robinson, 509½ Larkin St., S.F. Circle Sunday eve. Sittings daily. Readings by mail a specialty, \$1.00. Telephone Sutter 341.

Mrs. Sarah Seal, spiritual, healing and business medium. 1424 Market St., "Avondale," S.F. Readings and treatments daily.

Mrs. Sophia B. Seip, psychometrist and clairvoyant. 251 8th St., Oakland. Read. daily.

C. Mayo-Sears, 112½ Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

Mrs. E. R. H. Stoddard, Convincing test circles. 10c. Sun. & Tues. Readings daily. 278 9th St.

Mrs. J. J. Whitney, trance, business medium; life reader, medical clairvoyant; sittings, \$1; letter, \$2. 1164 O'Farrell St.; Ellis car.

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This volume contains a selection of the best poems of this gifted author and stories contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photographs of the author and Clair Tuttle. It is bound in blue with silver embossing.

The author requires no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation. This volume fully sustains the opinion of the eminent critic.

The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

Price, \$1.00, postpaid. For sale at this office.

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This is a work designed to obliterate the line of demarkation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

Ella Wheeler Wilcox says of it: "Beautiful, interesting and most helpful." A Baptist clergyman of North Carolina writes: "It is one of the most suggestive books I have ever read, and is full of great chunks of thought." A gentleman writes from Brooklyn: "It is like reading a new Bible." A lady, from Chicago: "My daughter is buried in your book. She refused to join a whist party that she might be alone to read it."

"In material, make-up, letter-press cover and decoration, it is one of the handsomest volumes presented this season. It is a remarkable book in many respects and in none more so than in a spiritual and philosophical character. It has a readable charm about it that makes it as interesting as a romance." The *Sunday Press*, Albany, New York.

273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid.

It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere, who always issue interesting works.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

ALL IS GOOD.

Aye, all is good, or all is ill,
Since all is all or all is nil,
And there is or is not a will
That moves the all for good or ill.
If will there be to move and bend
All things to an appointed end,
No matter how they seem to wend,
Then good must be the final end.

If all be nil, and we the same,
It matters not what we may name
The varied moves of Fortune's game,
Since all is ill whate'er the name.

But if we're ill and all is ill,
From whence the power and the will
To dream of good and hope for still
Eternal good from transient ill?

If all be good and we a part
Of the All-Good whose loving heart
Beats warmly even from the start
For each, though e'er so small a part.

Then good must be the all in all,
Though we may seem to rise or fall;
Ill's but a dream, good shall recall,
For good's the final end of all.

CARL BURELL, West Derry, N.H.



The Editor is not responsible for the opinions of correspondents.

Letter from Santa Barbara.

TO THE EDITOR:

Mrs. E.E. Hammon—now of Los Angeles, but for 15 years of Topeka, Kas.—has been lecturing at Santa Barbara and Summerland. The spiritual societies of both places were well pleased with her ministrations. As a lecturer, she has few superiors, and as a psychometric reader and test medium, her powers are excellent. On my spectacle case (which I had carried for a number of years) she gave me this reading:

"I see you crossing a large stream of water on a pontoon bridge, with many soldiers. You walk near a tall, light man, who appears to be an officer. Now the scene changes. I see a couple of men handling a barrow; by some means the barrow drops; one of the teeth strikes the foot of one of them and passes through it." All of which was remarkably true.

I was, at the time referred to, fourth Sergeant, Co. A. 115, Reg. Ill. Vol. Infantry. Our regiment went from Springfield, Ill., in Sept. or Oct. 1862, to Covington, Ky. (opposite Cincinnati), and crossed the Ohio river on a pontoon bridge. The tall light man with whom she saw me walking was Jesse Hanan, our second lieutenant. My position in the company, when marching, was always near him. The man who had the barrow tooth run through his foot, and who carried the scar as long as he lived, was my father. It occurred when I was about two years of age (68 years ago).

Societies desiring a good speaker and reliable medium, will do well to engage the services of Mrs. E.E. Hammon, whose permanent address is 637 No. Grand Ave., Los Angeles, Cal. DR. ABNER RUSH.

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

Courses of Instruction In the "New Thought,"

Are offered to the occult student,
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No. 1—Full Course in Magnetic Healing.—Designed for a Guide and Text Book for all Healers, giving separate instruction for the individual treatment of diseases. Price, \$2.00.

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No. 3—Course in Personal Magnetism.—Easily and quickly understood. Gives clear rules for developing the elements of personal attractiveness in yourself; using no vague terms or expressions. Price, \$2.00.

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No. 5—Course in Absent Treatment.—Whether you believe in the power of healing by thought alone or not, you will not fail to be impressed by the success in treating others if you master the rules laid down in this study for the guidance of healers and students. Price, \$2.00.

No. 6—Course in Concentration.—For the development of the power of fixing the attention wholly upon the work in hand, whatever it may be. Specially designed for use in schools, and for those who are deficient in application. \$1.00.

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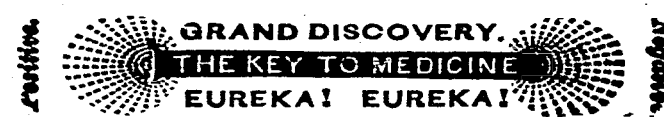
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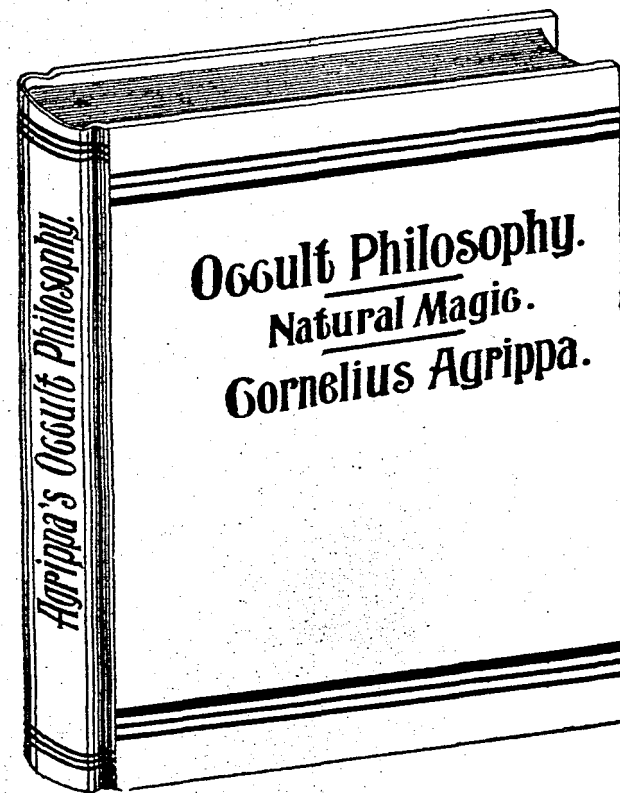
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

The Mediums' Meeting at Blake Hall, Oakland, on Friday evening, April 25, was largely attended. Messages were given through the organism of Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

Mr. Will C. Hodge of Chicago made a pleasant call at this office on Monday. He has been spending several weeks in Los Angeles and San Diego, and now is making a visit in Oakland, Cal., where he will remain for a few weeks.

Mediums' Protective Association.—The semi-annual meeting, and election of officers, will be held Saturday evening, May 10, at 8 o'clock, in the headquarters of the State Association, 305 Larkin St., San Francisco. All members please take notice. J. T. ROBERTS, Sec.

Mrs. C. E. C. Norris lectured for the Union Society at Fraternal Hall, Oakland, Sunday, April 27, at 3 p.m., on "Character Analysis," from the letters in the name, illustrated by demonstrations or tests, which proved to be very interesting. Mrs. Gillingham and Miss Dixon gave messages in the evening to an appreciative audience. Sunday, May 4, Mrs. Norris will lecture at 3 p.m., and Miss Dixon and Mrs. Gillingham will occupy the platform in the evening.

Mrs. Ada Foye, who has been laboring very successfully in Denver, Colo., for the past six months, has now returned to Oakland, Cal., and will shortly resume her labors both in Oakland and San Francisco. Her address for the present will be 721 16th St., Oakland, Cal. Mrs. Foye is one of the best platform test mediums in the world, and her many friends in this locality will be glad to learn that she is to remain here for several weeks. Due notice of arrangements about places of meeting in the two cities will be given hereafter.

Henry Harrison Brown's address on "The Power of Mind over Body" at Odd Fellows' Building, San Francisco, last Sunday evening was well attended. He demonstrated by four good subjects that the thoughts we think shape the body, and that when we believe in disease we create it. A more deeply interested audience he never has had. Next Sunday he lectures upon "Effort." The public are invited. This lecture is free.

Postage Stamps may be sent to this office only for fractions of a dollar.

The Society of Progressive Spiritualists held its second meeting last Sunday evening in Odd Fellows' Building. There was a good audience, and Mrs. B. F. Small presided. Mr. John T. Lillie led the musical exercises and Mrs. Sadie Cooke presided at the organ. Mrs. R. S. Lillie, after answering several questions propounded by the audience, delivered an inspired lecture on "Human Rights" and the possibilities of the race under improved conditions and the environments which will result from the continued elevation of mankind. She closed with a beautiful improvised poem on "The New Era."

The Sunflower League will hold its next regular meeting at Whitney Hall, 1164 O'Farrell St., on Thursday, May 1, and all members are requested to be present, as the subject of By-Laws and Constitution will be presented, and other business of importance; also the petitions of many candidates for membership, 17 being elected at the last regular meeting. We trust that all who have the interest of Spiritualism at heart will associate themselves with the League.

Memorial Services.—There was a large attendance at the Lyceum at 909 Market St. on April 20. The hall was decorated with flowers and the services were in memory of the arisen members and were very interesting. On April 27 the Lyceum was favored with a visit from Bro. James H. Price of Laurel Dell, Lake county (a former worker in the Brooklyn, N. Y., Lyceum). We are always glad to see our friends.

Mr. M. E. Taylor has returned again to Summerland, Cal., to care for a blind niece at the hospital. Mr. Taylor has been living in Santa Barbara for some time.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mr. R. B. Dickie of Roseville, Cal., has sold his ranch and moved back to River Rouge, Mich. His address after May 1st will be Box 66.

The First Spiritual Society of San Diego, Cal., has purchased a lot and will begin to build its temple before very long. Mrs. L. M. Thiebaud will remain in San Diego and will lecture during the month of May for that society.

The Usual Wednesday evening meeting at Unity Hall, 856 1/2 Isabella St., Oakland, was well attended, notwithstanding the rain. Mrs. Neilson gave over 20 tests of her psychic powers in psychometric readings, giving general satisfaction.

The Open Meeting of the Hermetic Brotherhood was held at 509 Van Ness Ave., April 24. Dr. Phelon spoke on, "Why Dost Thou Judge thy Brother?" As we cannot know inappelling causes, we have neither the ability nor right to judge another's acts. Mr. Amos Johnson followed with an able and instructive discourse on "The Lord of Time," showing how present religious thought is the direct unfolding of Ancient Mythology. Mr. Johnson is one of the brightest occultists on this Coast. SCRIBE.

The I. F. T. Bible S. S. held meetings last Sunday at 909 Market St. Tests by Mrs. Neilson of Oakland, Mrs. Hodgson, Mrs. Vigers, Mrs. Seely and Mr. Wilson. Mrs. Vigers installed the new officers.

Oakland.—Spiritualists' Temple Association held its monthly entertainment on Sunday, April 27, at 2:30 and 7:30 p.m. The program was rendered complete and was considered a high tribute to the cause of Spiritualism. There was a large audience, and a good sum of money was realized for the Temple Building Fund.

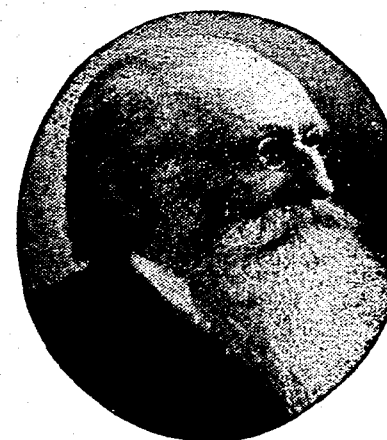
Our next entertainment will be held on Sunday, May 25, at 2:30 and 7:30 p.m. O. F. VAN LUYEN.

Mr. W. C. Hodge of Chicago delivered an eloquent address at the meeting of Mrs. Cowell in Loring Hall, Oakland, on Sunday, and will speak again next Sunday at the same place on "The Invisible Forces." Mr. Anderson also spoke very clearly upon the subject of "Love." Mrs. Cowell, as usual, gave convincing tests, and the Handles furnished vocal and instrumental music.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The Star of the Magi contains 32 large quarto pages and is filled with excellent occult matter.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



J. M. PEEBLES, M.D., M.A.

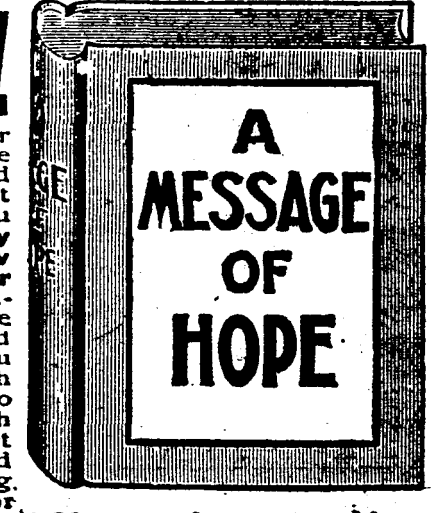
Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kansas, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 212 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explain fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grandly erected book.

DR. PEEBLES INSTITUTE OF HEALTH, Dept. _____ Battle Creek, Mich.



San Jose.—The regular semi-annual meeting for the election of officers of the Ladies' Aid Society of the First Spiritual Union of San Jose, the following were unanimously elected: President, Mrs. H. L. Bigelow; vice-president, Mrs. Kittie Hamby; secretary, Mrs. Carrie Gage; treasurer, Mrs. E. K. Wilson.

Mission Lyceum.—May Festival entertainment and dance on Saturday evening, May 17, 1902, at Mission Opera Hall [large hall], 2131 Mission St. The Spiritualists and friends are earnestly requested to take an interest in this entertainment, as no pains will be spared to make it an enjoyable one. W. T. JONES, Conductor.

Notice.—Arthur S. Howe and Mrs. Gilliland-Howe of Boston, Mass., well known test mediums and speakers, are at liberty to serve societies by week or month, or for camp work. Can also furnish vocal and instrumental music. Terms reasonable. Early correspondence desired for dates, etc. Address care of PHILOSOPHICAL JOURNAL.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced.....	\$35.00
R. B. Dickie.....	1.00
Mrs. Blanche S. Davis.....	.50
C. C. Davis.....	.25
Mrs. C. F. Strother.....	1.00
H. Hickman.....	.50
H. C. McClure.....	1.00

Deficit, Dec. 31, 1901, \$14.20.

Societies and Meetings

Society of Progressive Spiritualists

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 11164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 10, 1902.

1429 Market-st.
Between 10 & 11th-Sts.

No. 19.

THE MUSIC OF SILENCE.

I fain would sing a song of light,
Whose waves of sound my spirit fill;
A song of joy and radiance bright,
That would the starry midnight thrill;
Could I but catch the rhythm sweet,
That surges through the ambient air;
Could I but catch the music fleet,
That winds about me everywhere.

There's music in the wind that blows,
And in the storm-cloud's awful roar;
There's music in the fragrant rose,
And in the rocky wave-washed shore;
There's music in the sturdy voice [fear,
That speaks the truth, and knows no
That bids us evermore rejoice,
Enjoy and use our freedom here.

But when descend the shades of night,
Or when dark clouds of care appear,
And o'er us shines no ray of light;
If we would listen we will hear
The mystic waves of solitude,
That strike upon our inner ears;
Not billows that are dark and rude,
But music of the heavenly spheres.

Would we but tune our ears aright,
We'd catch the waves of silence deep,
That throng upon our senses quite;
A benediction ere we sleep.
And I would sing a song of joy,
Could I but voice the heavenly strain;
Could I but seize without alloy,
The mystic rhythm all unseen.

EMMA D. PITTS.

BORDERLAND.

Learned her Piece in Sleep.

We have three little girls attending school, ages 6, 12 and 15 years. Ina, the 12 year-old girl, was requested to learn a piece for Christmas. Accordingly she carried to school an old "speaker" from which the teacher selected her a piece to speak. She either left the book at the school-house or lost it on the way home, for a thorough search failed to find the book. Ina has been very much worried over the loss of the book, as she is very fond of speaking and delights to please her teacher.

However, her trouble was turned into joy, for during the time she was sleeping, some spirit friend brought her an exact copy of the book, from which she learned the piece, so on arising she was delighted, and repeated it to her mother, without hesitation.

C. W. LITTLEFIELD, M.D.
Alexandria, Ind.

Dual Personality.

Is Earl Wood a man with a dual personality? That is the question which is puzzling the medical fraternity of Portland, Ore. At one time a sailor and again a common laborer, he had forgotten two-thirds of his life, and now some-

thing has happened to bring back a chapter of the career, which was seemingly a closed book.

Five years ago he was injured in an accident, the effect of which was to shut off all remembrance of his own life. Cards showed that his name must have been Earl Wood, and he continued under that name. In February he was knocked down by a piece of timber while working, and taken to the hospital.

Hypnotism was tried upon him and Woods gave a clear resume of his early life, but remembered nothing of his life for the past five years. When not under the influence, his mind retains only the remembrance of the last five years. Medical experts believe he has a double identity, or a double consciousness by which he has become one of the most remarkable psy-

chological cases ever known.—*San Francisco Chronicle.*

A Ride with the President.

THOS. H. B. COTTON.

On Tuesday, May 14, 1901, the day of President McKinley's formal entry into San Francisco, I found myself pondering over a curious fact which I am free to declare gave me no little satisfaction. It was the happy event which enabled me to enjoy his visit with a quiet pleasure unknown to the prominent gentry who commanded the proud distinction of being manager and escorts in what promised to be a pageant of extraordinary brilliancy, but which was so suddenly cut short by the cruel hand of fate, to wit: Mrs. McKinley's illness.

The reflection was nothing more nor less than the fact that the President had, some two months previously, in the discharge of his official duty, granted a request of mine. This event afforded me an exquisite pleasure peculiar to that kind of enjoyment that has for its basis the impulse of humanity expressing itself in an act of kindness.

To be specific, I had read with an interest that stirred the inmost fountains of the soul, that heart-rending account of distress, appearing in a local paper the morning after the election in November, 1900, the heading of which contained these words:

"Terrible Fate of Certain Alaskans. Hundreds dying of starvation. An appeal to the charitable people of the United States. White man's camp-fires have played havoc with their forests and destroyed much animal life." The details which followed and which were furnished by an eye-witness whose word no one will question, were stated in part as follows: "There are several tribes of them in that district (Cook's Inlet), numbering in all, I should say, over 1,000 persons. I know I am not wrong when I say there are over 400, including children and old women, who are starving and freezing to death for want of food and clothing. In former years they have made a living by hunting. Since the advent of the white man their condition has been growing worse. Miners, from their camp-fires, set the forests aflame. The young fox and other fur animals that are reared in the hollow roots of trees, have been destroyed, until to-day in that section there is, practically speaking, no hunting at all. These creatures have, therefore, no furs with which to make their clothing. They have no furs with which to do any trading or to buy food, and their condition as I have described it is the result."

On reading the above words, my peace was gone from me until I made some definite effort looking to their relief. I finally wrote a petition and sent a copy to each of our representatives in Congress from this State. One copy, I recollect, contained 12 other names besides my own; another perhaps 15 names in all. I am proud of my countrymen when stating here that they gave that petition a respectful consideration in every instance, promising to do all in their power to have an appropriation made for the relief of the sufferers. In due time I saw our representative, Mr. Julius Kahn, at his office in San Francisco. I referred to these suffering Indian tribes and asked him if the San Francisco papers were censored concerning news from that section, or why did we not hear more about it? Never shall I forget his welcome reply in these words: "No, no; the press is not censored. We get all the news; but the fact is, Congress made a small appropriation and relieved those people."

Since then I have felt that to be an American is indeed a thing to



INDIAN GRAVES.

be proud of; and when on Tuesday, May 14, I saw the President of the United States, with hat in hand, as he rode along Market St., bowing his respects to the admiring throng, I said to myself: "He has proved himself a President and something more. In one emergency at least he has risen to the greatness of the occasion. In this noble act he has shown himself indeed a true servant of the people."

As to my "ride with the President," that occurred in my dream, late in the night following the day of that eventful parade. In that dream I was alone with the driver in a carriage, passing through a field where there were cattle. The President happened to be passing afoot. I invited him into the carriage. He accepted and rode with me to the end of the dream. The only incident of the short journey was, that the driver having reminded me by a look that fare was due on account of an additional passenger, I was about to pay the fare, when Mr. McKinley anticipated me and handed up the change before I was ready. I recollect plainly seeing the silver in my own hand, as also in his, as his promptness prevented me from paying for the ride.

THE INTERPRETATION.

After four days in which to ponder on the meaning of this dream, I reached the conclusion that the above-mentioned petition to Congress was the invitation in the dream; that the President, in graciously accepting the invitation to ride, shared with me the privilege of doing good; was even willing to pay for the ride; and that the "small appropriation" mentioned by Mr. Kahn, was the sum paid for this privilege. From the contents of a certain letter received from William T. Harris, Commissioner of Education, Washington, D. C., I inferred that the amount of this appropriation was probably \$50,000. The cattle in the field are those dependent waifs of Alaska, whose keeping will in future, we trust, be in safer hands than in the past.

That this interpretation is a correct one is perfectly evident to my mind. There is, however, another interpretation which has a deeper and more personal meaning, which I may see fit to disclose at some future time. It relates to a similarity of personal experience in my life and his which involves a prophecy by far too serious to mention here. Should this prophecy be fulfilled, it will then be in order to relate the second interpretation.

The above was written on May 18, four days after the parade, and while the Presidential party were still in the city. The prophecy mentioned referred to the critical condition of the President's wife, whose death was at one time hourly expected.

San Francisco, Cal.

What Good Has It Done?

MRS. C. K. SMITH.

"I don't see anything good that Spiritualism has ever done," is a remark recently made.

A person born blind, without the smallest sensation of feeling, might be pardoned for saying: "I don't see any good thing that the sunshine has ever done." Midnight to such a person would be the same as noonday. He might be ever learning and never come to a knowledge of the truth, as has been said

in the past, and may be properly said to-day of some who have eyes and see not, ears and hear not.

Strange that church members who read the Bible should reject Spiritualism. Equally singular that Spiritualists should object to its plain teachings. Take what proves Spiritualism out of the Bible, and what would there be left? If the phraseology of the Bible was rightly understood, there would be less fault found. Or if readers who find they cannot accept the apparent teachings literally, and do not understand the symbolisms, would leave the same and incorporate into their lives the good that they do understand, there would be less of ignorant and useless controversy.

San Diego, Cal.

Mystic's View of the Crisis.

W. P. PHELON, M. D.

The situation of to-day is not so bad as we are sometimes persuaded to view it. In the long ago, man, unaided, with his own strong, right hand, his muscles of brass, and sinews of iron, fought his way against conditions of the material. Always seeking dominance, because he possessed within himself spiritual power, little by little he advanced into the arena where there could be a better chance for the display of the power of the Invisible, the potency of the spirit, and of its original condition of ruling over the environment of the physical.

To-day, there is a question before all those who think. It is a serious question for the solution and rounding out of the people at present upon the earth.

We say, in speaking of it, we have Labor on the one side, and Capital on the other. We also say, with the present organization of Society, neither side can be spared from the arena. For the best development of the race, these two must exist. They must exist because there can be no progress without the existence of both.

Now let us see in what condition these apparently warring elements can be placed in the spiritual nomenclature, so we can understand what is behind the thing we see by our physical sense.

In the spiritual realm, we know concentration is absolutely necessary for all forceful attainment. There must be concentration of thought, of energy, of strength in the unseen. That is why the symbol of the Omnipotent is One. Everything is concentrated to the single point of united energy, of united everything. We also know that which stands on the other pole of concentration, is the scattering of force.

Under present conditions Capital simply represents concentration of force, power and energy. All that man fears from Capital, as we know, speak and think of it, is the concentration that lies behind it.

Labor stands for the opposite pole. Instead of drawing to itself, it is putting forth all the time. It is because the laboring man is thus manifesting a part of himself, he is not able to accomplish that which results under concentration. Perhaps, this will give the clue to an otherwise perfect enigma.

But, whenever Capital passes over into Labor; that is, when it infuses its peculiar spirit into Labor and gathers the proceeds together; then that which was before negative, becomes positive.

The infusion of the concentrated strength appears at the negative pole. The result is a certain amount of unfolding and progress.

The question arises, how much the negative may suffer under these conditions of, for a time, being wiped out of its standing place.

That we may consider rightly, the problem of to-day, of that which is about us, and ahead of us. That we may decide whether the world is going on toward destruction; whether the race is getting ready to scatter itself into the wildness of the Universe. Let us look back along the lines of historic conditions and see.

I make the assertion, precisely this state of affairs has existed ever since man, as a spirit, was hurled into matter for his own development.

When he first began to meet the material single-handed, it did not take him long to find out that two, if they could be in harmony and unity, were of more force in the affairs by which he was immediately surrounded, than one. Moreover, power was multiplied in greater ratio, with the increasing number.

This was on the material plane. After a while, when man had multiplied upon the earth, and could come together in bands—in families, in tribes, in nations—the lesson remained. And when it was deemed advisable by one tribe to have some conflict or controversy with another, they did not send out a single man for the fight. They selected all their strongest material. Nor was that all. They were not satisfied to move forward as scattered units, each animated by his own thought or impression. But they chose for themselves a head—that is, a single point of concentration, a focus. And from this focus went back such direction and steadying as could hold the men in the army as one.

The spirit force of concentration is clearly illustrated. In this way they went forward to meet their enemies. They went forward to meet any obstructions they might find, whether they were of man or beast, or of their own conditions. But it was always in this direction of concentration. Over and over again this continued, until man, having thoroughly learned the lesson, now moves forward in the same fashion to higher stages of development.

Not satisfied with driving his herds over measureless plains; weary with dwelling in huts; too refined to continue the wearing of skins of animals as clothing, he began to build a city with walls for protection. Because the service of the focus has been acknowledged he thinks it should be so distinguished, not only they of the nation may know him, but that all strangers traveling back and forth could see this was he, who stood as their representative—the focus. Thus came the Ruler. They built him a palace, a little better than the other dwellings. It was built by the concentrated labor of the slaves which they had brought as captives from their enemies.

Capital against Labor.

Concentration had forced from the scattered natives whatever they possessed of power. They were dispersed from their own nations because they were weak and unrestrained. Thus they were unable to use concentration for successful resistance.

It was only the influence of spirit-guidance that made it pos-

sible for man to conceive of a higher life; of something in which the spirit itself should govern. Inspired by this, but often misled and misguided—always by the material—when he sought to manifest his thought, he made such poor work of it. But then there were centuries, thousands of centuries, ahead. Why should it matter how much was sacrificed if the lessons were only taught?

As the cities enlarged, there came more and more demand for concentration on the material lines in manifestation. Ideas that originated in the spiritual plane, this force of concentration or success made more and more evident, more and more intense in their action.

When one of the ancient kings wanted to build a pyramid, he said to his people: "I demand of you money." That is to say: "I propose to concentrate the symbol of power. Having concentrated this symbol, I shall be able to use that which lies behind. That which I cannot now grasp in any other way, I will buy in fair exchange."

Then having concentrated—forcing this symbol from his subjects—he was able to engage the kind of talent he could get in no other way. But his architects and builders said: "We have material, but no labor." The king called together his army, and makes an onslaught on some neighboring nation. He brings back into Egypt some thousands of captives who can do good work, whose bodies are suitable material. He concentrates these captives whom he has seized, by the dominance of his own will, not only over his own subjects, but over hostile nations. That which he seeks to do is done.

All along the track of the past centuries, all the ruins of the magnificent palaces and temples of the eastern lands and the western lands are marked by the consequences which arose from this injustice in the method of concentration. It was unjust because it bore unequally on that which was to be concentrated.

So, moving still farther along the upward line of man's development, we see finally the growth of a fierce opposition against the principle of concentrating unwilling Labor. Man agrees with himself and his neighbor that there shall be something to represent this labor. All consent that this symbol shall stand for so much labor done. That is, it shall be a measure of labor, and it must be of such a character as will be enduring, so that it may not be easily destroyed, and also that it cannot be added to by those who have no right to add.

This gives rise at the present day to the symbol of value we name money. Money is the measure of labor; the value of labor performed.

Capitalists are the persons whose previous lives and present peculiar conditions have made them foci. They were foci of concentration in the ancient times. They concentrated labor willingly and unwillingly. In the same way, they concentrate to-day the symbol of labor. By the force of dominance carried beyond the line of justice, they seek to bring about certain things, which, in the end, are for the benefit of all.

But labor is the corner-stone. It is to the concentration of labor that everything in the line of improvement is due. At the same time, as we have tried to explain, there must be concentration, and

the focus, or else there would be no successful operation.

Take, for instance, the railroads, built for the carrying of man and his belongings, from and to all parts of the earth. It is intended that every person who rides upon a railroad shall help pay the first cost; they shall also pay the cost of maintenance. In fact, at the end, all that is put out for cost is paid for by those who use it. He who pays the smallest coin of the realm, once a day for a ride, when multiplied by many, brings about the result of which we are speaking. Suppose we were to wait until the payments he made should amount to enough to build these improvements. It would be many, many centuries before it could be accomplished. These scattered payments have been concentrated until they could be put into operation in advance. Labor even can take advantage of these improvements, and thus be benefited.

But the point to be made is this, that the capitalists, or foci, of concentration, have concentrated the effort of past labor, turned it over and over, and made it manifest in the visible, of labor now in existence, or what will be. So long as men shall be obliged to labor on the physical, material plane, he will be dispersing himself. It cannot be otherwise. But if Labor will concentrate itself, so as to seize that which belongs to it as the legacy of the ages, demanding justice in a fair apportionment of that which is common to all men, the time is coming when concentration will be a link instead of a bar between the mass and the foci.

But that which comes to our faces and cognition, perhaps unpleasantly, has been repeated over and over again, ever since the race started out.

To-day labor has a chance to remonstrate against injustice. A thousand, ten thousand years ago, labor had nothing to say about it. The foci of concentration absorbed everything, and demanded all as its right.

So there is an advance. And if man could understand fully and completely this thing as it is, and the relations that these two bear to each other, and comprehend also that labor can do nothing single-handed, or must become capital or concentration before it can accomplish, perhaps the question might be of easier solution.

But here comes the danger, that labor, perceiving the power of concentration, will concentrate on the physical plane alone, and by physical means seek to over-throw law, which, having behind it the spirit force and power for the improvement of the race, can not be crushed nor pushed aside.

If there had been no concentration, man would have been a savage to-day, everywhere.

There must be a separation in our thought between the focus and the act of concentration itself. Remembering this, that they who act as foci are held responsible on all planes for that which passes through them to accomplishment, if there is willful misdirection, if there is a setting aside anywhere for any purpose of personal aggrandisement, they will have it to account for.

Insomuch as the spirit shall assist in the operations of this material plane, in so far does the One, the Higher Self, the spirit of all, demand from each and every separate monad an accounting.

So it is not best that these two

should meet each other as in olden times, as bitter enemies. But such an understanding should exist, that the spirit forces, reaching down to permeate labor, and use it for its own purpose, may be generous and just. Love and Harmony are the basic principles of the supreme law of the Universe. When these are manifested in true brotherhood, then will that which has seemed so terribly threatening pass into the far-off haziness of a dream, and man, untrammelled, will have taken a long, long step towards his final unfolding and attainment.

San Francisco, Cal.

Theosophy and Spiritualism

After a lecture in Melbourne, Australia, by Dr. J.M. Peebles, this question was asked: "What is the difference between Theosophy and Spiritualism?" He answered it as follows:

The question could not be fully and minutely answered in an hour's lecture. Modern Theosophy was born in New York and during the time of one of my lecture courses in that city. Madame Blavatsky frequently attended my lectures. At that time she was a pronounced Spiritualist, and I have seen through her organization marvelous physical manifestations. She was a wonderful medium. I was with her and Col. Olcott during two weeks of their stay with the Eddy brothers in Chittenden, Vermont. The first treasurer of the Theosophical Society in New York was one of the wealthiest and most noted Spiritualists in the city, Henry J. Newton. Mrs. Emma Hardinge-Britten was one of the charter members.

Spiritualism was the psychic rock, then, from which modern Theosophy was hewn; and when I hear the eloquent words of Mr. Leadbeater, Mrs. Besant, and those of our scholarly Spiritualists, I see but very little difference between the two cults. Little is heard now about "Mahatma letters," or "shells." Theosophists excel in speculations and dreamy, Oriental theories. Spiritualists excel in demonstrated facts and inspired utterances—and the legitimate inferences flowing therefrom. Theosophists introduce into their writings a large number of Sanscrit and Pali words, while Spiritualists contend that the 115,000 English words, or words found in English dictionaries, are quite sufficient to convey the ideas of the most profound scholars and eminent savants. Both parties believe in the immortality of the soul, the return of the so-called "dead," and in a future life of spirit unfolding, thus being, in essentials, co-workers.

I wish there were more harmony among Spiritualists, and more real co-fellowship among Theosophists. In San Diego, California, and other places, there are three kinds or opposing branches of Theosophists. Those following the popish Mrs. Tingley denounce Col. Olcott, Blavatsky and Mrs. Besant in language most scathing and venomous. They should have more practical brotherhood among themselves. The same may be said of Spiritualists. They lack fraternal co-operation.

Personally, I am a Buddhist and a Theosophist as well as a Spiritualist. I belong to the Loyal Lodge, Adyar, India, and hence I

hold the olive branch of peace to both and to all parties. Bigotry is the symbol of ignorance and selfish conservatism. The trend of rationalistic thought is away from materialism toward Spiritualism—towards the living Christ—the uplifting Christ-spirit of love and wisdom. Personally, I work in the reform field for the truth wherever I see an opening, regardless of name, party, sect, creed, or country. The world is my parish and truth my authority.

A Cure for the Blues.

Recently I dropped into the office of an Irish lawyer friend. I was feeling slightly dissatisfied—disgruntled with present conditions. A copy of "Leaves of Grass" was on his desk.

"You like Whitman?" he asked. I nodded. He opened the book and read, skipping here and there. The poet's subtle, universal consciousness stole over and around me, shutting out the petty things of "business"; time and space disappeared, and as they vanished I felt reposed for having temporarily lost the widest viewpoint.

I breathed a new, a greater and purer atmosphere—the oxygen of infinity. I realized that I am an eternal pilgrim. An immense, ecstatic knowledge, not to be described in words, thrilled and possessed me. Something that can only be called the "music of the spheres"—the cosmic harmony of wholeness—was plainly apparent; not vocal, not instrumental, but both and more; not only heard, but seen, touched, tasted and breathed. It was a part of me and I of it. G.

Pleasant & Agreeable Words

We are social creatures and the happiness of others is measurably in our keeping. The same is true as to enjoyment. Each has taste fancy, others have the same right to theirs. These are often in antagonism, but this need not be known. None are called upon to array taste against that of another.

It can do no good, may instill a feeling of enmity where all was peace before. The tints of a carpet, the arrangement of furniture, the hanging of a picture, may violate some rule of art, and we imagine it calls for suggestion or criticism from us. If we answer the call, depend upon it, the pleasure caused by our visit will be neutralized or destroyed.

If we were satisfied with a certain arrangement, should we care to be subjected to remarks because our arrangement differed from that another would have chosen?

It is well to think twice on such matters ere we venture to speak, then instead of expressing some fault, tell of the points we can truthfully admire. Seek everywhere that which is commendable and commend rather than censure. The pleasure thus imparted will act in a reflex manner, reverting to us again, and giving large increase of joy.—*The Individualist*.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MAY 10, 1902

Mr. J. Clegg Wright, the well-known trance medium, is now holding meetings at the Masonic Temple in Washington, D. C.

Prof. W. M. Lockwood is attracting great attention in Pittsburgh, Pa. His audiences are large, being drawn by his eloquent and interesting lectures.

Mr. D. W. Hull of Norton, Kan., will attend the New Era, Ore., camp in June and intends to spend several months in that locality as may be required.

Mr. and Mrs. E. W. Sprague held meetings in April in Versailles, Ind. The Court House was well filled, and great satisfaction was evidenced with both the lectures and the spirit messages. A new society has been formed and regular weekly meetings will be held there hereafter.

Wm. Erspenmuller, a Spiritualist of Los Angeles, passed to spirit-life last December and bequeathed \$300 each to the Truth-Seekers' Society and the Harmonial Society, both of Los Angeles, Cal., and he also bequeathed \$200 to a Spiritualist paper, but we do not hear that it has yet passed the Court. In this part of the State rich Spiritualists pass away, but not a dollar have they lately given to the Cause. It seems that they prefer to leave their money to relatives to quarrel over.

Mr. Frank T. Ripley is now holding meetings in Erie, Pa., having just closed an engagement of two months in Wheeling, W. Va. He is a speaker and test medium of ability and should be kept busy in the field all the time.

Twice Accused of Heresy.

A noted heretic is coming to California and is honored by the non-sectarian Stanford University. Dr. Heber C. Newton of All Souls' Church, New York, has resigned his position there to accept the pastorate of the Leland Stanford Memorial Church. Dr. Newton is one of the most prominent clergymen in the country and a leader in Episcopalian Church circles. His religious views are those of the most liberal of Episcopalian churchmen, and in engaging him as pastor at the university, Mrs. Stanford has been extremely fortunate in bringing to Stanford a brilliant thinker and speaker and a man whose denominational views will not interfere with the idea of a non-sectarian college.

Dr. Newton is the author of a number of religious works, one of the best known being his "Right and Wrong Use of the Bible."

The building is not yet finished, and the dedication will probably occur on the first Sunday in September.

Dr. Heber Newton has been twice publicly accused of heresy, but was too popular and influential to be injured by the bigots of lesser caliber in the Episcopal Church.

Dr. Heber Newton is a leader in "the higher criticism," as it is called—the "new thought" of the present day, and his coming to California to preside over the Stanford Memorial Church at the University will greatly aid the liberal cause. In addition to his duties as college clergyman, Dr. Newton probably will give a course in ethics in the university similar to that conducted last year by the Rev. Charles R. Brown of Oakland.

It is understood that his salary will be \$8,000 a year. This will keep the wolf from the door, and allow this eminent divine to fearlessly advocate his views at all times, and particularly to instill them into the minds of the university students, and thus their influence will be far-reaching.

Progression is the watchword of these days, and we hail with delight every step in that direction, and therefore we rejoice in the forward movement of the liberal element in the Christian churches. The San Francisco *Call* makes this comment on the situation:

Dr. Heber Newton has commanded respect because of the courage with which he has proclaimed his opinions. He has made no attempt to conceal them, and threats of ecclesiastical discipline have been powerless to restrain him from their bold expression, and even from going to the extreme of the conclusions to which they lead with a logic so irresistible. His intrepid honesty has made him a distinguished figure in the New York pulpit, so that his withdrawal from it will leave a large vacancy. He has long been influential in awakening in minds unaccustomed to skeptical inquiry the spirit of criticism whence has come the

revolution in religious conviction through which so many people have passed or are now passing.

The Necessity of Transition.

It is said that the duration of the physical depends entirely upon adaptation. That the so-called death is not an essential attribute—that it is neither necessarily associated with reproduction, nor a necessary consequence of it. Electricity is the basis of life, or, really, life itself.

In 1883 the German biologist, Weissman, published a series of articles tending to prove a scientific deduction, that in the lowest orders of creation no such thing as death took place. The conclusion he arrived at was, that "death is not a natural, but an acquired habit which became fixed in the world of life at a definite time, in the history of life phenomena."

It seems clear to us, that as a change becomes necessary, it matters but little whether it be death (so-called) or the etherializing of the material body so as to make it suitable for the next state of existence. The material will be eclipsed, the mortal will put on immortality—as the spirit continues to exist in either case, death is swallowed up in victory.

M. M. Mangasarian, in his "New Catechism," says: "An organization, whatever its end, must have a platform, a declaration of principles, to serve as a bond of union, which, in the largest sense, is a creed. The best creed is one which is most in accord with the facts of science and which keeps abreast of the increasing knowledge of man."

He further says that "Truth is the savior of the world—the Christ of humanity. What we need most is knowledge to make the world and ourselves better. The way to attain knowledge is to study Nature. She is the highest authority, as she is the first and oldest parent and teacher of man."

The San Diego Society is soon to have a new Spiritual Temple. The First Spiritualists' Society has purchased a lot on Seventh St., and expect to erect a temple there this year. It will be a two-story building, and will be a credit not only to the Spiritualists, but also to the city and surroundings.

Those Who Live right do not fear so-called "death." It is an infallible sign that something is wrong when one lives in fear of a transition to a better state in "the next world." Either the education or morality is at fault.

Wrinkles and distorted, unattractive faces can be cured by "the milk of human kindness," which is also the best cosmetic for the complexion. Love is a beautifier!

The Harmonial Association of Los Angeles is doing a good work, and is in excellent financial condition. A correspondent writes:

The largest society in the city, if not in the State, the Harmonial Association, is doing finely under the efficient board of trustees of business men, and the brilliant mediumship of Mrs. Maude L. von Freitag. This society is contemplating building a temple and have started a fund for that purpose, quietly and unostentatiously, and have set a high mark before them for the coming year to increase its membership to 1,000. During the last year this association and its auxiliaries raised \$3,629.91; expenses, \$3,135.93. Cash on hand, \$492.98. This is independent of the temple fund and subscriptions made.

Chesterfield Camp begins July 17 and closes Aug. 24, 1902. Among the speakers are Lyman C. Howe, Jennie Hagan Brown, H. D. Barrett, Willard J. Hull, Marian Carpenter, Anna L. Gillespie, Swami Abhedananda, Edgar W. Emerson, Lizzie Harlow, J. Clegg Wright and others. W. W. Aber, the renowned materializing medium, of Spring Hill, Kans., will be present during the entire season. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

A CELESTIAL MESSAGE—A Relation of the Observations and Experiences of a Philosopher and Poet in the Spirit-World. Recorded by Erastus C. Gaffield. Boston, Mass.: Lee & Shepard, 202 Devonshire St. Price, \$1.00.

This is a book of four chapters, giving communications from the spirit-world of great interest to every human being. It details not only the current history of our planetary system and its evolution, but also of man, showing his progression from the crude conditions in which he was placed many thousands of years ago, at his first appearance on the earth-plane, following him down through the ages, tracing his progressive steps and outlining his ultimate probabilities when the race shall have been fully endowed with its psychic power, and with wisdom sufficient to grapple with his conditions, and progress to the mastery to which he is destined in the final evolution of the race.

ATHEIST VERSUS THEIST, in three dialogues, by Emil F. Lundstrom, 339 School St., Chicago, Ill. Price, 25c.

This book is couched in the form of a dialogue between a pair of Free-Thinkers of two distinct types—the Atheist and the Theist—the former representing the old, dogmatic, fanatical school of skepticism, whose sole strength lies in the denial of anything and everything that has a tinge of religion; the latter representing the modern, progressive school of Free Thought, in sympathy with the great wave of spirituality and immaterialism that is now sweeping over the world.

In the *Arena* for May, a symposium on "Japanese Buddhism" presents both sides of the discussion. Keijiro Nakamura, a native of Yokohama, describes the philosophic and doctrinal teachings of his religion, and the Rev. Clarence E. Rice writes upon "Buddhism as I Have Seen It." Editor Flower's departments of Topics of the Times and Books of the Day are instructive and entertaining. In Editor McLean's Notes, an interview with C. W. Penrose, of the Salt Lake News, on the Mormon question, is announced for publication in the June number. 25 cents. Alliance Pub. Co., Fifth Ave., New York.

The April issue of the *Metaphysical Magazine* contains articles on the following subjects: Hebrew Scripture Interpreted Astrologically; Occultism Man's Greatest Study; Panorama of Sleep; Religion of Humanity; The World of Thought, etc. 110 West 32nd St., New York. 10 cents.

Will Carleton's Magazine is entitled *Everywhere*. The issue for May is bright and interesting, and contains many interesting articles. 10c. Published at 472 Franklin Ave., Brooklyn, N. Y.

The May number of the New Thought magazine, *Mind*, opens with a biographic sketch, accompanied with portrait, of Charles Fillmore, editor of *Unity*. This is followed by a symposium entitled Mental Echoes of the Foreworld. The Will to be Well, by W. J. Colville, is a valuable paper on the mental healing phase of the New Thought. Revelations of the Hand, by Mayne Ravenscroft, is a unique contribution from the pen of an expert palmist. Emily Wright Hood has a vigorous and inspiring article on The Gospel of Love. Alliance Pub. Co., Fifth Ave., New York.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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New Era Camp-Meeting.

The First Spiritualist Society at Clackamas county, Oregon, will hold its annual camp-meeting from July 5 to 21 in the grove at New Era, Oregon. We are very fortunate in securing the assistance of Mr. D. W. Hull, and also Mr. Cope land, of Burley, Wash., for the entire meeting. A number of local speakers and mediums will be in attendance. LORENA LAZELLE.

The Spiritualist Training School.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

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The following is from the editor of the *Review of Reviews*, W. T. Stead, Mowbray House, Norfolk street, Strand, London, W.C., England, December 29, 1901:

"Dr. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—Your delineation was very good and remarkable. Yours truly, W. T. STEAD."

RAILWAY CAMP, MARIALDA, New South Wales. Jan. 6, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—I desire to have you know that two years ago you gave me a Psychometric Horoscope, which was marvelously correct so far as the past was concerned, and I am astonished at its correctness for the future, as two years have elapsed and every particular point you spoke of in this horoscope has been fulfilled to the minutest details. Hoping you may long be spared to assist all those who are in need of advice, and work for the promulgation of your fellow-beings, wishing you success and health, Very respectfully, F. PALMER.

MCKINNEY, Texas, March 10, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I desire to thank you for the reading received a few days ago. Before I ordered the reading, the price seemed high, and I was a little afraid to risk \$5.00 for a reading, but now I feel well repaid, as the delineation is marvelously correct; and as to the forecast for the future, I can but have great faith. Your diagnosis of my physical condition is surprisingly correct, and if you had been an inmate of my household, you could not possibly have explained conditions therein existing more correctly—in fact, not half so well as you have done psychometrically. I expect

to receive much benefit from the reading and forecast, and feel that my money has been well invested. Wishing you continued success, Very respectfully,

PROF. D. HARVEY.

FIELDING, Cal., March 24, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Doctor—Your psychometric examination of lock of hair for delineation and psycho-horoscope, with forecast, reached me safely; also your pamphlet which you so kindly sent, and which should be read by everyone, as it contains much food for thought. The delineation and psycho-horoscope, with forecast, was remarkably correct. Even you made statements of conditions which happened in my early life, and which I had completely forgotten. I will state to you, my dear sir, that you have a power which is remarkable, as you can follow a person clear through life whom you have never seen. I shall do all I can to have others send to you for the enlightenment and promulgation of their mental progression. Long may you live to assist those in need. Very respectfully, MRS. FRANCES MILLER.

FORKS OF SALMON, Cal., Feb. 21, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I have been thinking to write to you to thank you for what you have done for me in regard to reading as well as treatments. Your mental treatments are marvelous, as my pains and aches have all disappeared from the time you began treating me; also your herbal treatments are very effective. May you long live to assist suffering humanity. Yours respectfully, O. L. CHAPMAN.

ANGELES CAMP, Cal., Jan. 16, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I received your letter last evening containing the diagnosis of myself, and will say I was wonderfully surprised you could tell my ailments exactly. Please allow me to extend to you my hearty thanks for same. MRS. J. C. BARRY.

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Spiritual Institute. Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Phone, Church 680

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And gave the lads loving, but stern commands,
They went away feeling their kinship to brutes,
Determined hereafter to quit such pursuits.

The doll that you gave to the girl forlorn,
Who, though young in years, was weary and worn;
She felt that the world had in it some good,
And try to be cheerful she evermore would.

Thus the little seeds that you quietly sow,
Though seemingly small, to dimensions will grow;
The difference between a smile and a frown
Is as lifting one up or pushing one down.

A cup of cold water for charity's sake,
The love that goes with it much sorrow will slake;
A gift with love, though small it may be,
The receiver will feel, and almost see!

Go on, my friend, with your unselfish labor,
Love makes every human being a neighbor;
Truly, love is of the law the fulfilling,
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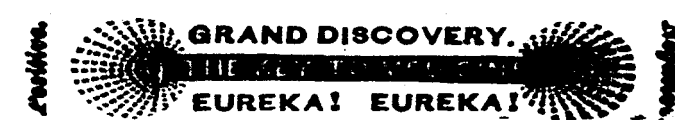
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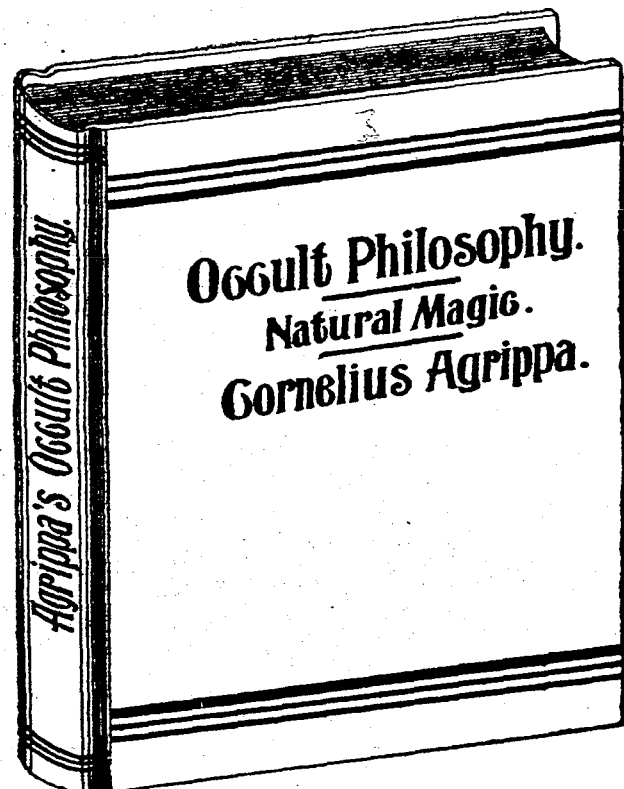
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PSYCHO-THERAPY, or Hypnotic Suggestion in the Cure of Disease, and as a factor in moral, mental and spiritual development, by Jay Ross Demude. \$1.

LIVING CHRIST (THE), by Paul Tyner. This is an argument for physical immortality which is within the power of man when awakened to consciousness of his true nature. \$1.00.

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PASSING and the Permanent in Religion, by Minot J. Savage, D. D. A plain statement concerning the passing away of creeds and dogmas which cannot outlive the results of science. \$1.50.

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RATIONAL MEMORY TRAINING, by B. A. Austin, B. A. 164 pp. 80c.

REALIZATION; a course of lessons on "The Inner Nature of the Self," by Lorine Follett, Atkinson, Ill. 50c.

ROMANCE OF THE RED STAR (THE) a Biography of Earth, setting forth a new theory of the creation of worlds, and bringing forth thereon of man, and the animal and vegetable kingdoms; showing how, when, and for what purpose Earth was made; showing the foundation of all religions and dogmas. \$2.50.

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SPIRITUAL LAW in the Natural World, by Elve. It contains the stepping-stones to every attainment the heart aspires to. It will uplift and cheer and inspire you; and this is the mission of a good book. 50c.

SPIRIT WORKERS in the Home Circle. Morell Theobald. It details some of the most astonishing phenomena in the history of modern Spiritualism. \$1.50.

SPIRITUAL AND MATERIAL ATTRACTION, a conception of unity, by Eugene Del Mar. It sets forth the fundamental principles of the new thought from the point of view of the man of science. 75c.

SYMPHONY OF LIFE—a series of constructive sketches and interpretations by Henry Wood. 300 pp. \$1.25.

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THROUGH THE INVISIBLE, by Paul Tyner. This story pictures the underlying thought of oneness with the All. 75c.

TORA'S HAPPY DAY, by Florence Peltier Perry. 50c. A tale of Japan, that beautiful far-away land of many myths, ending with a pretty lullaby, rendered into English. Illustrated.

TRAVELS IN TARTARY, Thibet and China, of MM. Huc and Gabet. A truly fascinating work; one of the most popular books of all times. \$1.25.

TRUE SCIENCE OF LIVING, or the New Gospel of Health, Dr. E. H. Dewey, \$2.25

UNSEEN FACES PHOTOGRAPHED, by H. A. Reid, A. M., M. D. It gives photo-engravings of sixteen different sittings by fifteen different persons, and the work of four different photographers. A total of 84 faces occur on these plates. 50c

WHERE DWELLS the Soul Serene. S. K. Davis. This is a practical book concerning the idealism; the keynote is love. It is a plea for all that is true and vital, suggesting love and peace. \$1.25

WITHIN THE TEMPLE OF ISIS, by Belle M. Wagner. It contains a vast amount of Occult lore. 75c.

WORDS THAT BURN, a psychic novel by Lida B. Browne. \$1.25.

WRINKLES; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. 50c.

ZELMA, THE MYSTIC, by Alwyn M. Thurber. Cloth, \$1.25. It divulges the secret of the spiritual insight, as applied to everyday life. It is a profoundly humanitarian work.

ZENIA, the Vestal, or the Problem of Vibrations, by M. B. Peeke. It shows that occult law gives the mystical insight into all human possibilities. \$2.00.

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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Dr. N. F. Ravlin has changed his residence to 34 Forrest St., Fruitvale, Cal.

Mediums' Protective Association will hold its semi-annual meeting and election of officers, on Saturday evening, May 10, in the headquarters of the State Association, 305 Larkin St., San Francisco. All members will please bear it in mind. J. T. ROBERTS, Sec.

Mrs. C. J. Meyer read flowers clairvoyantly (of which there was an abundance) at 335 McAllister St., San Francisco, last Sunday, giving messages from the spirit-world to her audience.

Spirit Messages were plenty last Sunday at 3250 22nd St., San Francisco. They were given by Mrs. Eberhardt to her audience, interspersed with psychometric readings.

The Medium's Meeting at Blake Hall, Oakland, on Friday evening, May 2, was well attended. Messages and psychometric readings were given by Mrs. Seip, Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

Mr. W. C. Hodge of Chicago spoke to a filled house of investigators at Loring Hall, Oakland, last Sunday, on "The Invisible Forces," and will speak next Sunday upon the subject, "How to be Saved." Mr. Hodge is a grand speaker and all should hear him. Mrs. Cowell gave tests as usual. The audience left in a happy mood.

To Convince Skeptics, Mrs. Sarah Seal gave an interesting lecture at 605 McAllister St. S. F., last Sunday, and Mme. Young followed with psychometric readings and spirit messages. The hall was filled and the audience showed great interest.

The Meetings of the Temple Association at Woodman Hall, Oakland, are well attended. In the evening Mr. C. J. Anderson lectured on "Radicalism." He showed conclusively that all radicals were reformers, and were it not for those who are in advance of their times, we should yet be under the rule of priests and priestcraft. A large audience was present. Next Sunday Mr. Anderson will speak upon "Spiritualism and the Bible."

Our next entertainment for the benefit of the Temple Building Fund will be on May 25 at 2 and 7:30 p.m.

The Society of Progressive Spiritualists held its regular meeting last Sunday in Covenant hall, Odd Fellows' building, corner of Market and Seventh Sts., San Francisco, Mrs. B. F. Small presiding; Mrs. Sadie Cooke organist. Mr. John T. Lillie conducted the song service, consisting of "Scatter Seeds of Kindness" and "What Shall the Harvest be?" Mrs. R. S. Lillie then answered the question: "What Must we Believe to be Spiritualists?" in a very convincing manner, concluding with a beautiful improvised poem, entitled "Lead Thou me on." Mr. F. T. Lillie, the vice-president, was then called for and remarked that he had just returned from the North, and was glad to find the Society so nicely fixed and prosperous in its new quarters.

"**Spiritual Things** Must be Spiritually Discerned," was the theme of Henry Harrison Brown's address at Remembrance Hall, Odd Fellows' Building, on Sunday evening. He held that if one desired to know if he is spirit, he should affirm that he is. He should live as if he was spirit; then, were he not spirit, he would find out his mistake. But, being spirit, he by thus affirming and living finds that he possesses all the powers of spirit now. He can here develop all faculties that heretofore it was held that could only be developed after death of the body. Next Sunday evening his theme will be "Non-Resistance."

Passed to Spirit-Life, from East Oakland, April 22, Dr. Elizabeth H. Johnson, aged 65 years. She was a life-long Spiritualist, and the remaining members of the family are consoled by the assurances which Spiritualism alone can bring. Funeral services were conducted by Mrs. R. S. Lillie, with beautiful and appropriate songs by Mr. Lillie and remarks by Will C. Hodge, an old-time friend of the family. Interment was made in beautiful Mountain View Cemetery. WILL C. HODGE.

M. E. Taylor writes that circumstances have so changed that he is enabled to return to Santa Barbara, Cal., and may be addressed at 512 Garden St., as heretofore.

First Progressive Spiritual Church held its annual meeting at 1304 Post St., San Francisco, April 30. The following officers were elected: Mrs. H. A. D. Fleming, Pres.; W. G. Keegan, 1st Vice-Pres.; Mrs. M. J. McKee, 2nd Vice-Pres.; J. B. Fleming, Treas.; John Walker, Sec.; Mrs. H. A. Fleming, W. G. Keegan and Mrs. M. J. McKee, Trustees. The directors are: E. Edward, Mrs. R. Edward, Amiel H. Schmiel and John Walker.

The Meeting at Unity Hall, 856½ Isabella St., Oakland, Wednesday evening, was large and interesting. Mrs. Amanda Smith gave tests; Mrs. Nelson gave psychometric readings, and Mrs. Palmbaum read an address prepared by Dr. A. L. Astor.

Mrs. Norris lectured for the Union Society of Oakland, Sunday, May 4, at 3 p.m., on Character Analysis, followed by demonstrations, to a large and appreciative audience. Mrs. Gillingham and Miss Dixon occupied the platform in the evening. The attendance was large, and the messages clear-cut and well defined. Sunday, May 11, at 3 p.m., Mrs. Norris will lecture on "The New Thought," and Miss Dixon and Mrs. Gillingham will occupy the platform at 7:45.

Mrs. Ada Foye, whose reputation is world-wide as a platform test medium and lecturer, has engaged the Maccabee Temple, Eleventh and Clay Sts., Oakland, Cal., and will give a series of public seances in it, commencing next Sunday, May 11, at 7:30 p.m. Her many friends will be glad to be able to welcome her again in the city across the bay. It is quite probable that she may also give a series of seances in San Francisco, due notice of which will be given in the JOURNAL.

Mr. Will C. Hodge, of Chicago, Ill., gave the JOURNAL a pleasant call on Tuesday of this week. He is an earnest and enthusiastic Spiritualist, and we hope his visit to California will be very pleasant.

Dr. G. D. Keeler of Chicago has returned to San Francisco and has located at 824 O'Farrell St., where he will be pleased to greet his many friends.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The *Star of the Magi* contains 32 large quarto pages and is filled with excellent occult matter.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



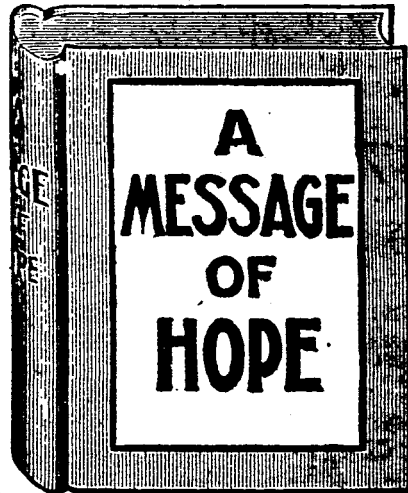
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of asthma two years ago and I have not felt anything of it since.' I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the demon with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have a read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truth-tell letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



California Sunflower League will give a dancing party at Whitney Hall, 1164 O'Farrell St., on Wednesday evening, May 14, 1902.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced.....	\$35.00
R. B. Dickie.....	1.00
Mrs. Blanche S. Davis.....	.50
C. C. Davis.....	.25
Mrs. C. F. Strother.....	1.00
H. Hickman.....	.50
H. C. McClure.....	1.00

Deficit, Dec. 31, 1901, \$14.20.

ETERNAL LIFE,

By Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. 10 cents. This famous sermon is calculated to inspire a demand for scientific demonstration of the continuity of life. It cannot fail to awaken an interest in any thoughtful mind. It should be scattered everywhere, and for this purpose 10 copies will be sent postpaid for 50 cents.

SELF, a New Thought monthly, contains a course of lessons on "How to Enter the Silence." Anyone who reads and practices these lessons cannot fail to realize Health, Happiness and Success. Subscription price, \$1.00; single copy, 10 cents. Address, C. E. C. NORRIS, 1017 Madison St., Oakland, Cal.

Societies and Meetings

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 11164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free, 2 & 8 p.m., spirit messages by local mediums. 10c.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 17, 1902.

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No. 20.

THE TONE OF VOICE.

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it.

* * * * *
The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the Summer
air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner
[self],
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger, are there.

Then, would you quarrels avoid
And in peace and love rejoice,
Keep anger not only out of your words
But keep it out of your voice.

—Youth's Companion.

Presentiment of Death.

Frederick Ireson, a Leeds man, who has recently been working as a dock laborer at Southampton, was arrested at the latter place yesterday on a charge of manslaughter. The arrest was the outcome of the verdict at the inquest on the body of Mrs. Symonds, the keeper of a lodging-house in French St., Southampton, where Ireson stayed.

Some of the witnesses said that during an altercation about rent Ireson struck Mrs. Symonds, and others declared that he pushed her, and a clock fell on her. Medical evidence showed that death was the result of a blow, and the jury found that Ireson dealt it. During the inquest it came out that last Sunday week Mrs. Symonds said to a friend: "I have a presentiment that I shall be murdered during the week." Mrs. Symonds died last Sunday afternoon. — *Daily Mail*, Nov. 29, 1901.

Blind Violinist.

Stone-blind from birth, and but 19 years of age, as set forth in the *New York World*, yet William Worth Bailey is one of the greatest violinists of the day.

Young Bailey was born at Fort Smith, Ark., the son of Dr. W. W. Bailey, the leading physician of the town.

At the age of 8 his musical genius began to be noticed. He outstripped every teacher who instructed him and was sent by his father to Liege, in Belgium, which

GREAT VOLCANIC HORROR.

40,000 Persons Perish Under the Molten Lava.

The greatest volcanic eruption in modern times has just occurred in the French West Indies. St. Pierre, the principal city of Martinique, the gem of the Windward Islands, has been blotted out under the storm of fire and the avalanches of molten rock and ashes. With a population of upward of 25,000 persons, the city has been destroyed and survivors are reported to number only a few score, nearly all of them burned, wounded and suffering awful tortures. The loss of life in Morne Rouge and other neighboring towns and parishes, it is feared, will swell the death list to the appalling total of 40,000.

No such calamity has been chronicled in recent times. For anything approximating a parallel in horror and in extent of the disaster one must hark back to the fate of the Cities of the Plain, or to the doom of Herculaneum and Pompeii. Even under that historic outpouring from Vesuvius the loss of life was probably not so great as that which occurred last Thursday in the sun-kissed little island of the Caribbean.

Mont Pelee, a great volcano long ago believed to be extinct, suddenly awoke from the sleep of many years. Out of the mouth of the treacherous crater, around which nestled the Summer villas and pretty homes of the wealthier of the French West Indian residents, suddenly belched smoke and flame. Then, like the discharge from a Titanic gun, the whole crest of the mountain leaped thousands of feet into the air and from the awful caldron's mouth poured down showers of fire, swallowing up everything that lay in their path to the sea.

Torrents of red-hot ashes buried the country around about for miles, covering it as a blizzard blankets the earth in January. Groves, orchards, towns and city burst into flame under the shower of death, and even the shipping in the roadstead of St. Pierre had no time to up anchor and get to sea.

St. Vincent is also threatened with destruction. La Soufriere, a volcano located there, is in violent eruption—steam, smoke and ashes shoot up miles in the air and then come down in torrents, covering the whole country. Lava covers great areas, causing much consternation.



Ladies' Boudoir in Pompeii during the Eruption of Mount Vesuvius.

has been called the "cradle of all violinists."

A short time ago he made his debut at several European capitals. His playing created a furore wherever he went. On one occasion he shared the honors with Ysaye, playing with that master in the quartet known as the Rubinstein Armati.

"I do not believe there is another human being on earth like William Worth Bailey," said his teacher, Ovide Musin.

"He has a brain like a cylinder in a phonograph, and yet his playing is not mechanical. His every tone shows that he must know coloring, in spite of the fact that he has never seen the light of day."

"His bowing is beyond doubt one of the most marvelous acquirements possible. We have put him to the severest tests. We have had classical compositions which he has never heard before played for him by novices. In every instance he would reproduce the piece as it should be, never imitating the novice's defects."

"Think of it! This young genius has already a repertoire of over 150 pieces, written by such artists as Beethoven, Mendelssohn, Dvorak, Vieuxtemps and Wieniawski."

One of the most interesting facts about the young Arkansas genius is the method by which he was instructed. He objected to the ordinary methods by which pupils are taught, and gravely informed M. Musin that by such means tone was sacrificed to technique.

Though but a child of 12, he declared that he needed no other instruction than what he could hear when sitting in the classroom with the other scholars. He refused to accept any special attention because of his blindness, yet actually maintained a place at the head of his class.

At first the professors believed that Bailey, like "Blind Tom," was merely gifted with unusual powers of mimicry. But he has proved that he is possessed of a well-balanced and creative brain.

The librarian of the Musical Library in Liege took a great fancy to the gifted boy and undertook to instruct him in musical literature. He found Bailey passionately eager to learn. From morning until night the boy played and studied, until to-day he is a master of music in all its branches.

Mr. R. E. Johnston, who will introduce Bailey to the public, has brought to this country such artists as Ysaye, Musin, Nordica, Sauer, Marteau and Huberman.

Creeds are the intrenchments of ignorance, and progress has won no victory but over their dead bodies.

Principle of Brotherhood.

J. P. COOKE.

The law of Love, Fraternity, was the grand idea, the moving power of Jesus and his co-workers—that loving kindness which alone finds its home in the hearts of the good.

Nothing shows the fatal misconception of his idea, by the modern churches, more than the adhesion to the mechanical rules of judgment which he made it the aim of his life to overthrow.

It is partly owing to the early perversion of his thought by St. Paul, and the later church, that his great principle has hardly dawned on Christendom.

The modern disciples of Jesus, as they call themselves, have actually allowed the great task of applying his love-principle to pass from their hands into the hands of their declared enemies.

The Socialists claim that they have the secret of Jesus; they would re-distribute lands, compel the rich to sell and give to the poor. They would forcibly abolish poverty by a new division of property in the interest of the poorer classes.

On the other hand, Social Science, with cautious step, feels its way toward social harmony, weighing human motives and feelings in the scales of Law; submitting them to mathematical tests, and with cold prudence, guiding the living machine of emotion and moral purpose.

Socialism has its other attractive side and social science has its noble one; yet neither do full justice to the great principle of Love, of human brotherhood. Feeling is the most powerful element of social union; knowledge must glow and melt before it will assume the human form.

The principle of kindness—a very holy affection—is opposed to our modern mechanical standards of punishment.

Can anything be more discouraging than the utter want of discrimination that prevails? The church devotees judge iniquity by the effect it has on their institutions. To them, unbelief is a crime; neglect of the Sabbath or the church is a crime. Killing and stealing, are crimes because they break the commandment of the decalogue. Yet some of the worst crimes against society are venial in the sight of the pious, because not mentioned in the "Ten Commandments."

Professional piety has little regard for society. Is not the pride of faith, the pride of virtue, of association with the elect, more harmful to society, more fatal to generous fraternity than are the vices of the blood or outbreaks of passion?

It is better to love than to hate; better to speak and to deal kindly, than to speak and deal with harshness. Even to the unworthy it is better to say, "Thou art the child of the Infinite," than to say: "Thou art a child of the devil and born to do evil."

The prevailing class makes laws to protect itself. The laws that shall give even-handed justice to all are not on the statute book.

We punish murder with death and manslaughter with graduated lengths of imprisonment; but the man who kills a reputation in private malice inflicts a more ghastly wound on kindred than the man who kills a body. He that steals a good name does a greater wrong to

human brotherhood than he who steals a pile of bank-bills. But the one crime is palpable and the other is not. The law only recognizes palpable offences. But the cast of public feeling is the creative center of all law and usage. It is precisely this which needs to be informed by the principle of love. The work to be done is first in the private heart. Here we must erect new standards—the rule of kindness, the humane principle instead of the conventional.

If Jesus should walk the streets of our American cities to-day, with what withering scorn would he look at our legislatures and our social regulations. How the old invectives would spring again to those quivering lips. The "woe unto you," would ring out as he saw one portion of society protecting itself against the other, and calling it Law! Men guilty, or believed to be guilty, of high-handed crimes against society, with their heads aloft, while others, for some slight offence against class-privilege, are sent to jail; the sentence of death against some poor, untaught, uncared-for wretch who did a bloody deed in a moment of fury, but who never bore any real malice towards any human creature, while parlors are opening their doors and business houses their offices to men whose cool, calculating selfishness is disorganizing the social world. Heavy penalties for a passionate indiscretion, and a feeble reprimand—if any—for a bold transaction in the money market—by a bank president or a cashier—which unsettles a thousand homes, bringing penury to the helpless and to the innocent.

How he would assail the public opinion that is educated by clichés and parties, by ecclesiastical moralists and sectarian preachers, but takes no heed of the needs of human nature and the primary needs of human fellowship. It calls itself Christian, but learns no lessons from the profounder truths of the New Testament.

We may at least hope to assist in bringing in the day when humanity shall be ready to accept the truth, "without bell, book or candle," and to heed the voice in the heart—that "still, small voice" which will ever lead them aright.

The White Light—A Vision.

MRS. M. KLEIN.

In the issue of the PHILOSOPHICAL JOURNAL dated April 12, the article by W. P. Phelon, M. D., on "The Veil of Isis" is of special interest to me. I have never before seen anything of the kind in print, but have had in the years past some very clear and remarkable visions on those lines of eternal truths.

These visions in regard to this white light and its potency appeared at intervals, but at each time they were somewhat different, showing that these successive manifestations differ thus to correspond to the status of the succeeding generations.

The first time this vision was brought before me was back in the early eighties. I first saw all space open before me down to the lowest depths and up to the highest heights. Then I seemed to go forth in spirit to view at four specially designated places great granite basins deep down in the subsoil. These basins had lids on them, as it seemed, of the same

material, but they were then removed to let me see the white light, or fluid, contained within. An angel said: "This white light, or fluid, contains within itself life, love, health, intelligence, and potency of all life. By it mentality is supplied through the nerves, intuition quickened, and inspiration dispensed." So saying, he pointed upward, and I looked and beheld, at that central center of the system of the connected worlds and spiritual planet, the great white light, or fountain of all love, light, life, wisdom, etc., which issued forth in sheens of glory. From it came forth great belts reaching to these basins of white light on our earth, and there was a constant coming down and going up of this substance.

It is a regular working system, and though I have seen it clearly a number of times, I am not able to give it a perfect description.

My spirit friends call these four basins and their contents the pillars of the earth, the foundation of the great power system of creation.

This grandly co-operative system of these fluids through belts composed of fibrous tissue holds all power and all secrets of creation.

I had often been told by my spirit teachers in connection with these visions, that when the fullness of time came for the complete scientific demonstration of these eternal truths and principles contained in this white light and its working system, towers would have to be built over these basins, and that from these central stations the force would go forth and other systems therewith connected would be erected so that this light would fill the earth and become the healing power for all human afflictions.

The towers were often shown me, but I am not artist enough to make a drawing of them. At the bidding of my angel friends I made a record of some of the things I learned, viz: that these manifestations of this substance and power, though revealed at different epochs of world's successive changes, always correspond to the conditions and spiritual perceptions of the age to which it came as a dispensation; that at the time of the final demonstration thereof it must be traced back to its first known manifestations, to the thought it there inspired in those who grasped it sufficiently to give it form for physical interpretation.

Here it is where the description of Mr. Phelon of the Atlantean tower over that pool of white light is of such interest to me, because it so clearly resembles what has so often been shown me. Those adepts understood the secrets of those forces. Perhaps they did not touch the veil with mortal hands when the light was exposed to the view of the masses, but it was manipulated by a device suggested by invisible powers and wisdom.

I have so seen it and I know it will be so operated in the not distant future when this new light will be discovered. Then towers for it will be erected and its beneficence will bless our world and all its people. It appears that this discovery will be unexpected, also that after the first basin is discovered, the other three will be easily located.

Van Wert, Ohio.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

The Power of Belief.

HULSON TUTTLE.

Belief, in its broad sense, may not directly influence character, but religious belief is one of the most powerful factors, becoming the mold in which the mind is cast and from which it is almost impossible to change.

It may sit as lightly as a loose-fitting garment, unimpeding the action, or it may enter into the very fiber of the soul, and warp every thought and feeling. Belief in matters pertaining to religion produces an entirely different effect than belief in the business affairs of life. Men argue over the latter, and leave each other to believe or not as they please. They who deny the rotundity of the earth, its revolving around the sun, or any of the statements of science, receive pity for their ignorance.

On the other hand, those who deny that there is one and one is three, and the Father and Son one and the same, the fall of man, or any of the thousand and one dogmas which are regarded as essential to the orthodox religion, are condemned as heretics, and the time is not remote when they were burned at the stake. Why? Because such dogmas cannot be proved. They do not admit—being outside of evidence—of demonstration. The more they are discussed the foggy they become. The more commented on, the more obscure. Hence, force was the only persuasive measure.

When, however, the method of applied force has been exercised by religion against religion, it has failed. Religion is the strongest motive which actuates the minds of men. Before it they bow in abject fear, and, when called on, surrender their lives. As there is no criterion, every one who has a religion takes it for the best, and is ready for martyrdom to support his opinion. That is the only way he can prove it, he thinks, and the evidence has been accepted as conclusive by enthusiastic believers.

The chronicles of the ages are filled with a record of martyrs who have been canonized as saints. There are not days enough in the year for them. Oh! the dreadful tortures they have endured because of belief! To die at last, bruised, torn, starved, burned, and refused sepulchre! Anomalous as it may appear, martyrs have been the cheapest and most plentiful product—and the cause for which they would suffer torture or death had no relation to the magnitude of the sacrifice! There have been ages in which martyrdom has been counted as the sure gateway to heaven.

If no one was ready to torture, the deluded proselyte proceeded to torture himself. He put on hair-cloth that cut to the bone, refused shelter, and by starvation, thirst and flagellation prolonged his suffering. Unwashed, in ragged raiment, unspeakably filthy, Europe and Asia were over-run by these self-made martyrs. One kept the fist clinched until the finger-nails grew through the palm of the hand, or the arm upright until it lost power of motion, and grew rigid in that position; another gashed his body and face with wounds, which were kept constantly irritated with ashes until he was a most revolting sight to behold. The saint, when put to the test, showed his wretched filthiness and vermine-infested

garments as proof of his high office. It was a religion of degradation—to punish the body for its holding the spirit in bondage.

PILLAR-SAINTS.

Then there were pillar-saints, who believed that God wanted them to stand on the top of tall columns, and, believing, they ascended, and year after year remained; one, Simon, had the tallest column, and for 40 years remained, never coming down from his lofty perch, where he stood like a statue, with uplifted hands. It was a distorted view of God and his demands on man that brought Simon to the sacrifice, but no more so than we may observe every day around us.

Such faith must be in a great measure the outgrowth of climate. The atmosphere of Syria and Asia Minor favored outdoor life, and made possible remaining on the top of a column the year together. If, however, some one in Kansas should think God demanded of him to remain on such a column, if his friends did not send him to an insane asylum, there would probably, within a month after he had taken his airy seat, come a wind that would lodge him over in the next county, and effectually cure him of his malady.

NOT MORALITY, BUT FEAR.

Among savages, it is enough for the medicine-man to shake his rattling calabash and threaten with the wrath of God, to make the knees of the most courageous warrior quake with fear. This fear of the priest who stands between the gods and man remains even in a high state of civilization. Morality has small share in this religion of fear. The brigands of Italy devoutly say their prayers before going forth on their deadly forages. The armies of modern times have chaplains, who pray the Lord to bless their respective armies and allow the other to be slaughtered.

PRAYERS FOR RAIN.

With the persistency characteristic of superstitions, these conceptions of God and his rule linger, and in this present year, in the beginning of the twentieth century of a civilization boasting of its science, because the currents brought not the rain, we see the people of great States, by proclamation of their Governor, on bended knees imploring God to forgive their sins and break the famine-threatening drought!

Every year we have a thanksgiving proclamation setting forth the goodness of God to this nation, and calling all to bow before him! As the latter celebration is accompanied by turkey and cranberry sauce, it is more endurable. It is for petting God for what he has done, and not to jolly him into changing his scheme of punishment. Before Kansas had a white settler, and buffaloes roamed the arid territory, there were burning droughts; we presume to punish the buffalo, who cunningly escaped by fleeing southward.

BELIEF IN A RELENTLESS GOD. Who demands of mankind abject, servile obedience, and was appeased by praise and adulation, was first entertained by a people who were cruel, unmerciful, and approachable only by homage and flattery. Their god was an enlarged image of themselves, more savage and unmerciful. Their belief of one generation became the superstition of the next; the brunt of the intellectual struggle is for the present to

break the chains with which the past has bound it.

How real these gods are to their devotees is illustrated by implorations and prayers. The gods are near, and in direct connection with their worshippers. An old Arab woman who had suffered long with toothache, and had prayed Allah oft and lengthily to appease the torture, becoming angry, cried out: "Oh, Allah! may your teeth ache like mine, and your gums be as swollen! Just for an hour, and then you would relieve me." A god with the toothache and no god-dentist! That is something to pity! And yet if these savage gods who have frightened and tortured mankind could have felt the pains they have been supposed to inflict, they might be more sympathetic.

These terrible beliefs have been the curse of mankind. Belief in such terrible gods and their uncontrollable rule of the world has been the cause of more mental anguish and physical pain than all other causes combined. The tortures of body—inconceivable as the sum total of the ages may be—is as nothing compared to the abject fear and mental slavery which accompanied it. Wars were waged for the gods, and battalions maddened by religious rage rushed to the deadly conflict. It was one god against another—or because of varying views of the same god—that millions of men were reckless of life and panting for murder! Age after age the plains of Asia and Europe were drenched with the blood of the slain, and the hillsides were whitened with the bones of forgotten heroes.

The crusades of demented Europe to wrest the Holy Sepulchre from the hands of Mohammedans, bridged the passage to Asia with a causeway of human bones. All for what? A mistake, a blunder and a lie!

[CONCLUDED NEXT WEEK.]

Second Youthhood, a Theory

ARTHUR F. MILTON.

The dream of physical immortality, together with the reported or traditional longevity of ancients, reverberates through the ages with a resonance that seems to have a message to mankind, or a truth to reveal of which the kernel is still a hidden mystery.

There are instances, if but rare, that white hair has resumed its natural color in persons over 70; where second sight—a renewal of the natural—came to those over 80; where new teeth began to grow in the jaws of persons over 90.

These facts point to a possibility which all may attain—just as the proof of one person having lived after death is a proof of immortality for all—nature being consistent in her manifestations or laws.

Now, three-score-and-ten has ever been regarded as a natural lifetime, yet many live beyond it; and, as a rule, by persons of moderate habits—sensually and emotionally—temperate in tastes, needs and desires.

Of course, such an existence is health-preserving, and health so-called depends upon the perfect state of the organs, whether in youth, manhood or old age.

When one is out of order there is disease in the body, and curatives are often applied to the entire body to reach that one ailing organ. Now, the reverse must obtain consistent with healthy organs—a vitalizing of the entire body.

As men over 70 often experience renewed vigor, showing marks of new life, and the growth of new tissue by the changes named, may we not hope that these are manifestations of a new life beginning in an old body, as the roots of an annual plant or flower return with the Spring-time into new budding?

But, naturally, this could only obtain with a system of perfectly sound organs, acting in concert as a law for the renewed life effect. One ailing organ would not only disturb this harmonious vibration, but perhaps draw on the others for subsistence, and thus prevent the sap, or vital force, from pervading the body and preparing it for the new nerve and bone tissue to follow.

To attain this second youth, it would be, therefore, primarily necessary to live a temperate life up to the three-score-and-ten period, in order to preserve the organs—the root of the new structure or renovation of the old.

Should success crown the effort, another three-score-and-ten may be reached with like results, and the dream of physical immortality be assured—relatively, if not absolutely. And what an advantage such a new-born would enjoy over the infant minus a developed body and the experience!

Did Methuselah perhaps understand the secret of this possibility?

The Spirit and the Body.

G. C. PAINE.

It is believed, and, so far as I know, is not denied by Spiritualists or Materialists, that the spirit leaves the body when the life does. Reasoning, analogically, therefore, we may assume without the aid of spirits or mediums that when the life enters the human body at first, the spirit also enters, and by the same means I do not believe that those in the primary class can successfully refute the truth of this philosophical proposition, however marvelous it may appear.

The great opposition to Spiritualism comes wholly from those who, for the most part, are below the primary grade in this sphere of knowledge, for it is a curious fact that no one who persistently, patiently and honestly investigates this subject, but what are in time overwhelmed by the logic, not only of the phenomenon, but of the philosophy as well.—*Boston Traveler.*

Just How to Wake Solar Plexus,

By E. TOWNE.

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J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of Just How to Wake the Solar Plexus than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

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Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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SAN FRANCISCO, MAY 17, 1902

W. J. Colville will return to America next July, and will attend the Onset Camp on Aug. 3 to 6, and will give a course of seven lectures.

The Theosophical Societies in San Francisco held memorial services on "White Lotus Day," May 8, in commemoration of the life and work of H. P. Blavatsky, who founded the Theosophical Society in New York in 1875. There are three societies in San Francisco and all held memorial exercises.

No Revenge or punishment can be included in Nature's economy; but it is true that every thought and act directly affects one's self: hence it is impossible to cheat the law of justice, or even retard its action. Often what we think is a delay, turns out to have been a necessary period of preparation. Retribution comes, surely at last, and either in this life, or in the next, the penalty must be paid, and justice be done.

Dr. DeWitt Talmage is a follower of him whose command was: "Lay not for yourselves treasures on earth," was disobedient to that requirement—for he is reported to have gathered up \$300,000, when "preaching the gospel to the poor."

Mind Reading as well as Telepathy are the soul communion—spirit talking with spirit—of the same character as the method of communication in the spirit-world, which has no language or dialect at all like the language in earth-life.

Onset Camp.—The 26th annual season will open on July 13 and continue until Aug. 31. A fine program has been arranged.

Honest Doubting.

The world owes much to those who doubt prevailing ideas and theories, and dare to think out some other more reasonable way.

Newton, seeing a falling apple, asked *why*? Franklin, upon witnessing the lightning's flash, asked, *why*? Fulton, perceiving the force contained in steam, asked, *why*? Thousands of scientific discoveries have resulted from some one asking, *why*?

When people are told about an angry God, preparing a place burning with fire and brimstone in which to eternally torture poor unfortunate mortals for the mistakes of a short life, made because of their weakness, environments or race proclivities, some ask, *Why*? and getting no reasonable response for such enormity, they doubt, and look for a more rational and god-like theory.

Not finding it possible to adore or even respect such a monster, they doubt, and try to find a being or principle which can claim their respect or love.

When told of such places as heaven and hell, as the final abodes of disembodied spirits, they ask *why* there should be a material abode for an immaterial spirit. They doubt the theory, and find a more reasonable one in the philosophy of Spiritualism—that spirits are not in a far-off Heaven or shut up in a prison (hell), but are all around us, in a more refined and higher state of existence, and that they do find means of communicating with spirits yet in the flesh, and are waiting "at the portals" to welcome their friends to the new state or condition of existence after the material has been dispensed with.

Like the butterfly emerging from the worm, into a new order of existence, while the worm body returns to dust, it (the real life) flits from flower to flower, enjoying its new existence—so the spirit emerges from the body (which returns to dust) and enjoys its new life in a new condition, discarding all material laws in its boundless sphere of spirit; it goes like the wind, with the rapidity of thought, whithersoever it desires.

Ignorance of the real value of human life, says an exchange, is the cause of the various cruelties throughout the world. The actual unity of life is not recognized by the average man; he is alive merely to the instincts of the passing hour; he has no conception even of the narrow limits of his consciousness; he strikes at another, if the other causes him displeasure, or if he feels himself to be in a position of authority, acts the part of dictator. And yet happiness, the one object of existence, comes as we recognize the Equality underlying all human life—and with that deep recognition which impels to action.

To Astonish the World.

That great electrical wizard, Thomas A. Edison, is again on the eve of a grand invention—one which, if he succeeds in wresting from Dame Nature the secrets he now seeks so earnestly, will cause more of a sensation than any previous discovery he has made.

Mr. Edison is not a theorist merely, but a world renowned inventor, and when he sets his mental powers to work, something marvelous is the result. The intimation in the New York World that he expects soon to announce a new invention, is very suggestive.

We are told that day by day he retires into a dark room stored with strange materials—glass bulbs, retorts, bottles with crooked necks, rare minerals and intricate compounds. Out of these he proposes to bring a marvel that will astonish the world—a wonder that will stand as one of the crowning achievements of the past hundred years.

How very much like a "cabinet" such as spirits have directed mediums to prepare for inter-communication between the two worlds. Pointing to this cabinet, Mr. Edison said to a reporter: "I am going into the dark and go fishing. I shall stay there day after day until I find what I want. I know just what it is. If I find it the find will be a big one."

For years Edison worked silently and persistently at his system of duplex telegraphy. Then, almost before the world knew it, messages were being sent simultaneously in different directions on a single wire.

He worked silently on his telephone, and it came forth almost unheralded. Practically in an idle moment he made a toy and called it the phonograph. To-day he regards it as second only to his electric light in importance.

Mr. Edison has made elaborate preparations for this new invention, and its advent is expected to astonish the world.

Life's Experiences.—The editor of *Christian* thus explains some of his experiences. He says:

The I AM of me is a jealous God, who will constantly destroy all those things which the personal, physical, negative part of me clings to and loves so dearly, yet so ignorantly, until I come into a realization of my Oneness with the All Father; then "all these things will be added."

Capt. Geo. W. Walrond, of Denver, Colo., for many years a spiritualistic trance and inspirational lecturer and test medium, has been suffering from another severe attack of physical and nervous prostration, induced largely by his immense professional practice. He has been strongly urged to seek a lower altitude as the only remedy for better health and stronger physical forces. He thinks of coming to the Pacific Coast.

In Tune with Nature.

Harmony is the law of the Universe. Upon this depends every spiritual and material condition. To be out of harmony with Nature is to oppose all law, order, progression and advancement. To antagonize, to indulge in inharmonious, to quarrel, to fight, will place every one who indulges in such, in the position of an opposor, and produce discord generally. The following extract from *Equity* is well worth reading and merits consideration:

All progress depends upon the harmonious interdependence of all the parts. This is God's law as revealed in His works. Man, a self-conscious ego, standing at the head of organic nature, is vested with the natural ability to discover these laws and to place himself in harmony with them, and thus co-operate with nature for his own continued upbuilding towards higher and still higher planes of existence; or, he may bring discord into his relations with the natural laws of progress and take the consequences of violated law.

Nature's laws are always retributive and cannot be violated with impunity. All the poverty, vice and crime among men to-day, all the hatreds, violence, wars and desolations, are the legitimate results of violated law. A proper adjustment of the existing forces which bring all these miseries, would just as readily bring to every human being every material blessing that would make our material lives happy, blissful and progressive. The remedy for all so-called evils is in our own hands, and is all included in the one word *Equity*. An equitable adjustment of all of our relations towards each other, secures that harmonious interdependence of all the parts upon which all progress depends.

Rational Spiritualism.

Dr. John Hamlin Dewey, the prominent metaphysical author, writes in *Christian*, dated May 11, 1902, as follows:

Some of us have demonstrated in actual experience that there is no death to the human soul, and that all who have passed out of the body are still living in full possession of all the faculties, powers and characteristics which constituted their personal life while in the body, save their sense relations with the outward world through the body; and that they hold the same vital relations to us on the soul side of our being, as when in the body, and can communicate with us through the telepathic law as perfectly as if they were in the body, when we co-operate with them to this end.

If this has been made true in the experience of a few, it can be to the experience of all. It is this, in part, for which the Christ gospel stands, and, if not true, that gospel and the Apostolic experience are not based upon a universal law of being.

Granting, however, for the time being, the truth of our claim, that the inner spiritual world, the home of earth's departed, is as close and vitally related to this world as are our souls to our bodies, and that vital communication between them is as normal and legitimate as between soul and body while together, and that souls in the body

can, under proper conditions, have telepathic communication with the departed, high or low, and *vice versa*, then we have a rational basis for the experience and demonstration I am suggesting.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE CONQUEST OF FATE; a Study of the Individual, by C. W. Close, Ph.D., Bangor, Maine. 10c.

This pamphlet is composed of seven chapters, and contains matter of great interest to every human being, culminating in showing how the "supreme self rules the stars."

"The Regeneration of Society" is the title of a pamphlet of 30 pages by Frank H. Sprague. It is well written and presents the cure of the ills and mistakes of the present, by adopting the principles of pure human brotherhood.

The June number of the *Delineator* leaves nothing to be desired in its fashions, in the timeliness of its household matter, in the interest of its literature, and in the beauty of its illustrations. The departments present matter of interest for every branch of the household—Summer furnishings, cookery, the garden, etc.; and there are also the ever-entertaining pastimes for children.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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to receive much benefit from the reading and forecast, and feel that my money has been well invested. Wishing you continued success, Very respectfully,

PROF. D. HARVEY.

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DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Doctor—Your psychometric examination of lock of hair for delineation and psycho-horoscope, with forecast, reached me safely; also your pamphlet which you so kindly sent, and which should be read by everyone, as it contains much food for thought.

The delineation and psycho-horoscope, with forecast, was remarkably correct. Even you modest statements of conditions which happened in my early life, and which I had completely forgotten. I will state to you, my dear sir, that you have a power which is remarkable, as you can follow a person clear through life whom you have never seen. I shall do all I can to have others read to you for the enlightenment and promulgation of their mental progression. Long may you live to assist those in need. Very respectfully,

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Our one wee darling came alone,
With eyes of Heaven's limpid hue;
Too swift the years have come and gone,
Since he went out into the blue.

Six happy moons went by and he
Left desolate our loving arms;
No more that tender form could we
Caress and shield from earth's alarms.

My hungry soul hath waited long,
And peered through many a solemn
night,
To catch one glimpse of him, among
The loved who walk in fields of light.

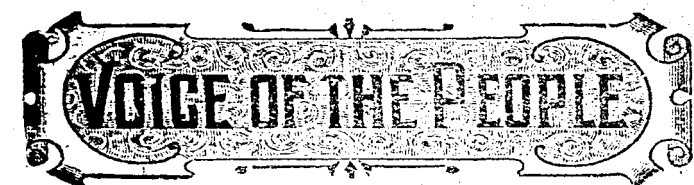
But comes to me across the bar,
This sweetest message o'er and o'er;
Down through the mist and "gates ajar,"
Still come the tidings more and more—

That angel hands received him there,
Within their loving, true embrace;
His every way they made more fair,
And bathed with holy dew his face.

We know that beauteous face abides
Forever near, within the veil
That blinds our human sight, and hides
From us the soul's love-lighted dale.

And when at last we enter there,
Beyond the reach of pain and tears,
We know that we with him will share
The cycles of eternal years.

We know his tender hand will guide us.
Where the thornless roses grow,
Will lead us to that fountain side,
Where flows the peace that angels know.
EMMA D. PITTS, Cortland, N. Y.



The Editor is not responsible for the opinions of correspondents.

Letter from Mrs. F. A. Logan

TO THE EDITOR:

The inquiry from several who attended the anniversary and the banquet in Woodman Hall, Oakland, and from persons nearer home, why I do not have the "Circle of Harmony" as in the past, called forth the reply that age is against me. One inspirational speaker who had just entered from a lecturing tour through several States, said: "Don't say so! The spirit is young; rise superior to what the people might say of age. I know of no meetings where such perfect harmony exists, and none so helpful to beginners. It was in your meeting 11 years ago that I commenced speaking, and have been lecturing ever since, through several States. Start in again. I will help you."

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MRS. F. A. LOGAN.

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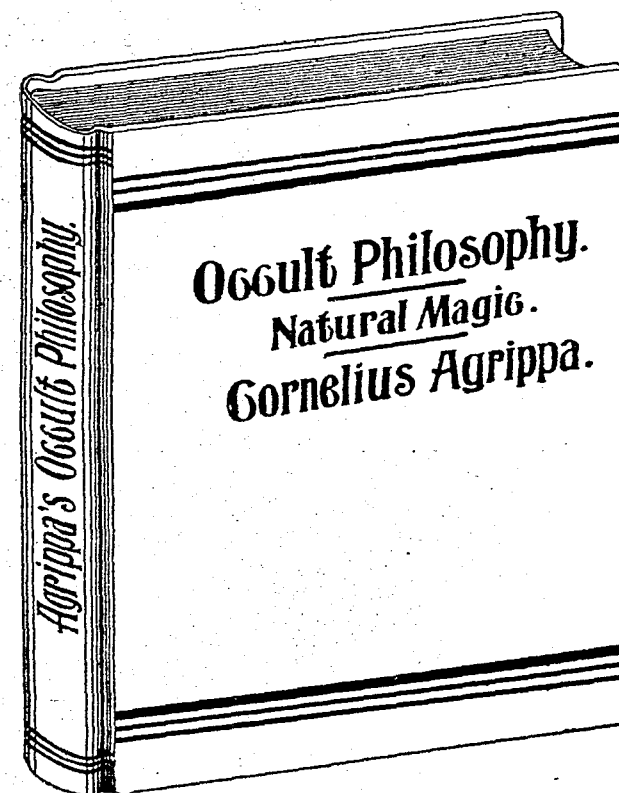
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Psychometric Readings and spirit messages were given last Sunday evening by Mrs. Eberhardt at 3250 22nd St., San Francisco, to a full house.

Spirit Messages were given last Sunday evening by Mrs. C.J. Meyer and others, at 335 McAllister St., San Francisco.

Dr. Turman is now located at 1327 Market St., San Francisco, (Hoover building). Real estate and house brokerage a specialty.

Election.—At the last monthly meeting of the Board of Directors of the Society of Progressive Spiritualists on May 8, Mr. Wm. M. Rider resigned. The vacancy was filled by Mr. J. M. Chase. Mr. F. T. Lillich was elected president, Mr. Chase vice-president. JOHN KOCH, Sec.

Mediums' Protective Association. At the semi-annual meeting last Saturday evening, the following officers were elected: W. T. Jones, president; Mrs. Sarah Seal, first vice-president; Mrs. H. A. Griffin, second vice-president; J. T. Roberts, secretary; W. H. Davis, treasurer; Mrs. Bessie Cleveland, director. Mr. J. Munsell Chase and Mrs. Carrie Wermouth were admitted to membership.

Mme. Young and Mrs. Sarah Seal presented the phenomena and philosophy of Spiritualism last Sunday evening at 605 McAllister St. in a convincing manner to skeptics. Prof. Young conducted the musical exercises.

The Oakland Spiritual Society met Wednesday evening at Unity Hall. The attendance was large, President Stewart presiding. Dr. Sol Palinbaum gave an address and spirit messages. Remarks were made by Mrs. Hamby of San Jose and Mrs. Cowell and Mrs. A. Smith gave tests. Dr. Palinbaum furnished refreshments to those present.

Mission Lyceum.—May Festival entertainment and dance on Saturday evening, May 17, 1902, at Mission Opera Hall (large hall), 2131 Mission St. The Spiritualists and friends are earnestly requested to take an interest in this entertainment, as no pains will be spared to make it an enjoyable one.

W. T. JONES, Conductor.

The I. F. T. Bible S. S. and Church held its regular Sunday meetings, May 11, which were well attended.

Mrs. R. S. Lillie, the regular speaker for the Society of Progressive Spiritualists, had a large audience last Sunday evening, in Covenant hall, Odd Fellows' building, corner Seventh and Market Sts., San Francisco; Mr. F. T. Lillich presiding, Mrs. Cooke organist. After the usual song service, Mrs. Lillie gave an inspired and eloquent address on the question propounded by a person in the audience. "What is the Destiny of the Human Soul?" and her guides, in reply to the question, detailed some of their experiences in spirit-life, and stated that the destiny of the human soul was to eternally progress in the scale of being—having all the essential potentialities of the universe for its expansion and ultimate perfection. She concluded with an improvised poem of rare merit.

Mrs. Norris lectured for the Union Society at Fraternal Hall, Oakland, Sunday, May 11, at 3 p. m., her subject being "Vibration of Colors." Miss Dixon and Mrs. Gillingham gave spirit messages in the evening. The audiences were all that could be desired. Sunday, May 18, at 3 p. m., Mrs. Norris will lecture on "The Power of Healing," and Mrs. Gillingham and Miss Dixon will occupy the platform in the evening.

The Mediums' Meeting at Blake Hall, Oakland, on Friday evening, May 9, was well attended. Messages and psychometric readings were given by Mrs. Seip, Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

Mrs. Ada Foye was welcomed at Macabees Temple, 11th and Clay Sts., Oakland, Cal., last Sunday evening by a large and appreciative audience. Mrs. Michener presided and in a few well-chosen remarks welcomed Mrs. Foye again to Oakland. The subject of the lecture was "The Good of Spiritualism," closing with tests and messages from spirit friends. The lecture was applauded and the tests were as remarkable as usual. The hall was beautifully decorated with flowers. Mrs. Foye will lecture and give spirit messages next Sunday at the same place at 8 o'clock.

The Temple Association met at Woodman Hall, Oakland, last Sunday at 2:30 p. m., when Mr. Van Luven gave an instructive lecture on "Vampirism" to a good audience. In the evening Mr. Chas. J. Anderson delivered a lecture on "Spiritualism and the Bible," which was both interesting and instructive.

Oakland, the city across the bay, is a grand Spiritualist center. Four meetings, all well attended, were held there last Sunday evening. Two of the best platform test mediums in the world held seances there [Mrs. Ada Foye and Mrs. Salome Cowell], and two excellent lecturers, Mr. Will C. Hodge and Mr. Chas. J. Anderson. The interest in Spiritualism is increasing everywhere.

Mr. W. C. Hodge of Chicago lectured to a well-filled house in Loring Hall, Oakland, at the meeting of Mrs. Cowell, and explained the "Invisible Forces" to the satisfaction of his hearers. Mrs. Cowell, as usual, gave brilliant tests. J. C. HANDLE.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

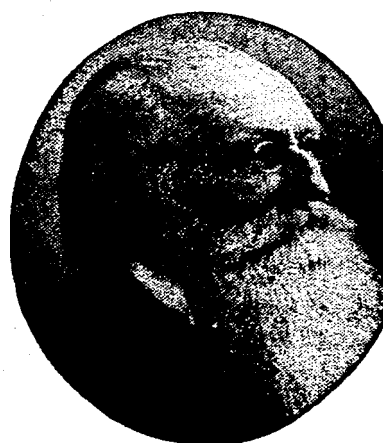
A Christening is to take place at the social of the Sunflower League, at 1164 O'Farrell St., San Francisco, on Thursday evening, May 22, under the auspices of the Ladies' Aid Society. On the same evening there will be a "Good-by Greeting" to Mrs. Annie L. Gillespie, who is going to the East to attend several of the camps.

The Open Meeting of the Hermetic Brotherhood was held on Thursday evening, May 8, at 509 Van Ness Ave., San Francisco. After the opening exercises, an address on "The Ancient Alchemists and Their Use of Color," was given by one of them. Speaking from the standpoint of actual knowledge made the descriptions more vivid and interesting. These meetings are open to all who desire the Truth. SCRIBE.

A Large Audience greeted Henry Harrison Brown last Sunday evening, at Remembrance Hall, Odd Fellows' building. His theme, "Non-Resistance," was peculiarly interesting, for he declared that all pain arose from resistance, whether it was pain of mind or body; that when the soul was allowed liberty, it sent life freely through the body in health, and the mind was open to impressions and guidance from the Inner Light that makes success and happiness. Next Sunday his theme will be "Demonstration."

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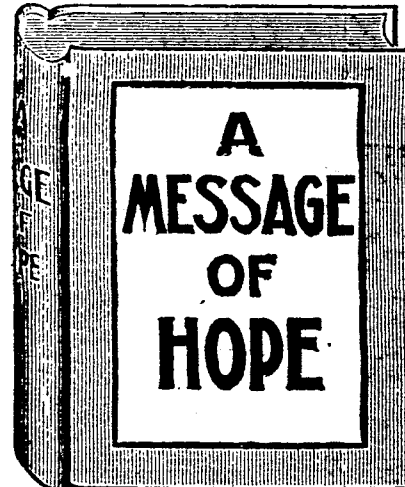
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfect that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of asthma two years ago and I have not felt anything of it since.' I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The Star of the Magi contains 32 large quarto pages and is filled with excellent occult matter.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 11164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a. m. meeting, free, 2 & 8 p. m., spirit messages by local mediums. 10c.

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VOL. 39.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 24, 1902.

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No. 21.

NEVER SAY FAIL.

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Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail!
With an eye ever open—
A tongue that's not dumb,
And a heart that will never
To sorrow succumb—
You'll battle and conquer,
Though thousands assail!
How strong and how mighty
Who never say fail!
In life's rosy morning,
In manhood's firm pride,
Let this be your motto
Your footsteps to guide:
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail!

BORDERLAND

Spirit Turns on Water.

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Some of the people, in their haste to remove, did not even stop to take away all their belongings, and the articles so left behind are said to be used nightly as missiles by the vaporous hands of the spirit, and, thrown against walls, doors and windows, they contribute to the uproar.

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The spirit of a white dog is costing a rich old Indian chieftain just 80 barrels of good lubricating oil per day, writes the Wichita correspondent of the *Chicago Inter-Ocean*. And 80 barrels of good oil are worth lots of money these days.

The oil is going to waste—flowing down the bed of Beaver Creek, Osage Indian nation. Not even the poor white settlers are allowed to skim it off the waters and save a portion. The owner of the oil well has employed guards to stand watch and shoot the first person who attempts to save any of the oil.

Gray Horse is one of the richest Indians of the rich Osage tribe. He is a half blood and remarkably shrewd and miserly. He has accumulated his wealth by playing on the ignorance of his people. It is claimed that he is worth at least \$500,000. Recently Gray Horse began to have oil wells dug on his place near the trading post of Gray Horse, O.T. He struck two gushers and one smaller hole. The oil is being shipped by way of Bartlesville, I. T., to points in the East. These three wells netted him an income of almost \$1,000 per day. That was until the spirit dog appeared. To day they are dry. Only the well where the spirit of the sacred white dog is said to live is running with oil, and it cannot be used or saved.

It seems that Gray Horse had issued instructions for his workmen to dig another oil well in a valley near the banks of the Little Beaver. He had gone away on a trip when they began work. Upon his return the well had been sunk 70 feet and a steady flow of oil was pouring out. It was of even finer

quality than his other wells, which furnished more, but none so good. The old redskin was rejoiced at his good luck, and gave a feast of dog meat for his friends. Then he took a number of medicine chiefs of the tribe out to see the well, and the moment they set eyes on it they exclaimed:

"You have dug into the graves of our sacred brothers. The crow will pluck out your heart for that."

Gray Horse pretended to be frightened, but in reality he did not care whether he had sunk a well through a graveyard or not. It was oil that pleased him. But when the medicine man threatened to have the curse of the dead chiefs upon him unless he closed up the hole he frowned, but finally agreed. In their presence the well was plugged, but imagine the surprise of all the hundred or more guests when a white dog came and pulled it out.

"It is the spirit of old White Dog, the prophet," the terrified medicine men cried. "He will haunt you all your days." And they fled the place.

Gray Horse called upon the Indian agent, Mr. Mitchener, and told him of the spirit dog that was bothering his oil wells. He begged that officers of the pale-face courts be sent to capture the animal. Two deputies, Willis Ackerman and Allan D. Smith, proceeded to the farm of Gray Horse, a distance of some 50 miles from the Osage capi-

tal, Pawhuska. They saw the dog come and pull the cork out of the well every time the oil Indian or his men would put it in. The officers shot at the dog, stood at the mouth of the well and tried to catch him with their hands, but they only took hold of the empty air.

After a day of fruitless shooting around, they left the place in disgust and told the old man to go ahead and use the oil despite the warnings of the old medicine man. Gray Horse was only too anxious for such advice, for he is a miserly old man, who hates to see anything belonging to him wasted.

So he devised a plan of allowing the oil to flow away in daytime, but at night he managed to convert the flowings into a tank. On the second night he went out and found that all he had saved the night before was turned into blood. He tried to catch no more, but went to his tepee and poured out his wrath in an appeal to the evil spirit to get revenge upon his neighbors, the medicine men, whom he blamed for all his troubles.

He went to his wells, only to find that the three wells which had not been haunted by the presence of a white dog had stopped flowing, and that the spirit well was still spouting out its four or five barrels an hour. This has been taking place since that time, and all efforts upon the part of the Indian oil magnate to square himself with the spirit



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EVERY SATURDAY.

THE PHILOSOPHICAL JOURNAL

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VOL. 39.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 24, 1902.

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No. 21.

NEVER SAY FAIL.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail!

With an eye ever open—
A tongue that's not dumb,
And a heart that will never
To sorrow succumb—
You'll battle and conquer,
Though thousands assail!
How strong and how mighty
Who never say fail!

In life's rosy morning,
In manhood's firm pride,
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have proved of no avail. The chief medicine man of the Osages, Kuna-tah, says that the wells will always remain dried up because Gray Horse disturbed the resting-place of the dead medicine men and then tried to slay their spirits, which appeared only in the role of a friendly warning.

Dr. Peebles in the Antipodes.

EDITOR PHILOSOPHICAL JOURNAL:

You see by the date of this that I am again in New Zealand. I was here 30 years ago accompanied by Dr. E. C. Dunn, a superior, unconscious trance medium. During the two months of my lectures here, I had very large audiences in the Queen's Theater. Some few of the old friends of a generation ago remain firm Spiritualists, rejoicing in the knowledge of immortality. Last evening they gave me a grand reception here, consisting of instrumental music, solos, songs, speeches, followed by a general conference and refreshments.

Upon reaching Australia several months ago I was received by a committee of the Victorian Association of Spiritualists, given a lunch, and then taken to the hospitable home of Mr. W. H. Terry, the able editor of the *Harbinger of Light*. I lectured four months in Melbourne, Australia, in the Masonic Hall, to audiences ranging from five and six hundred to a thousand people. It was characterized as a revival. I also lectured before the Progressive Lyceum several times, the vegetarian society, and in the Unitarian Church. Unitarians and Spiritualists in this country are on exceedingly friendly terms, but Theosophists, suffering from the Hindu pompousness of swell-headism, put on lofty airs, and profess to be in advance of Spiritualists. This would be amusing if it were not so painfully pitiable.

I lectured also a month in Sydney to the Psychic Society in the evenings, and Sunday mornings in the Australian Church, of which the Rev. Mr. Walters is the excellent and clever pastor. I also lectured for the Metaphysical Society that invited brother W. J. Colville to Australia; to the Alliance Society in Queen's Hall, and to the Friend's Church. Brother Colville did an excellent work in Australia, and his return is expected. He will receive a warm welcome. The Victorian Association of Spiritualists are corresponding with Mrs. Brigham, J. Clegg Wright, of America, and J. J. Morse of London, hoping to engage their services to further the work in the Australian Commonwealth.

From Melbourne I proceeded to Tasmania, landing at Launceston, a city of some 15,000. It is situated in a valley, two-thirds of the way rimmed around by hills, through which are deep gorges. My lectures were the first ever delivered in this sea-girted isle of the southern ocean. You know it was formerly called Van Dieman's Land, and was the home of a native race resembling the Bushmen of Australia. The last man of this race perished about 30 years ago. The civilization—the Christian civilization of war, tobacco, whisky and beer, literally extirpated them. Some of their photographs were presented me with other beautiful views of the island, by the people to whom I ministered.

From Launceston we took the railway train to Hobart, 130 miles distant, and the capital city of the

State of Tasmania. I say State of Tasmania, for it is now one of the States of the Australian Commonwealth. New Zealand, one of the most prosperous countries in the world, stands aloof from any federation with Australia. Hobart numbers about 25,000. It is a beautiful city on the right bank of the river Derwent, a broad river widening into the ocean about 20 miles from the city. Two or three friends procured for me the Masonic Hall. Unexpectedly, it was literally crowded, some leaving, not being able to get standing room. It was the first lecture ever given in the city upon Spiritualism. I fed them on strong meat, spiced and seasoned with Biblical texts, relating to signs, visions, trances, the discerning of spirits, and the phenomena attending primitive Christianity. At these meetings in Launceston and Hobart there were several clergymen present. Be it remembered that I delivered the first course of lectures upon Spiritualism, not only here in Tasmania, but also in Australia and New Zealand, and further in England, in 1869 or 1870, under the auspices of Mr. James Burns. This series of lectures in London was given Sunday evenings in Cavendish Rooms during a period of about three months. Several times I saw the distinguished Alfred R. Wallace in the audience, and S. O. Hall, the noted writer and book-reviewer. He criticized me severely for being un-Christian.

I go from here to Wellington to give a course of lectures, and the Chief Justice of the colony, Sir Robert Stout, is to preside the first evening, introducing me to the audience. He was a personal friend of mine, when 30 years ago I was in Dunedin. At that time he was a brilliant barrister, and the son-in-law of Mr. Logan, a prominent citizen, who, becoming a Spiritualist, was excommunicated from the Presbyterian Church. Scotch Presbyterianism has a strong hold in this city. One of them wrote to brother Terry of Melbourne that "old Peebles was announced to come here again," and that "he had better mind his p's and q's, and not deal out such blasphemies as he did when he was here before concerning Christ and the atonement. We are not in need here of long-haired men and crop-headed women." This shows the animus of orthodox theology in New Zealand.

Traveling so much on missionary pilgrimages by land and by sea, I seldom have a new experience; but in coming by steamer from Tasmania to New Zealand, our vessel was quarantined at a place called The Bluff, and we all passed through an examination to show that we were not plague stricken. About 100 have had the plague in Sydney, but only one or two in Melbourne. But this was enough to frighten all New Zealand, and after reaching this city, Dunedin, we have had to report ourselves every other day at the District Health Officer's for examination. There is altogether too much made by the newspapers about the "plague." It is a filth disease, and is not as dangerous as the typhoid fever. Those observing the laws of sanitation, and keeping their bodies clean inside and out, need have no fear of the plague.

Before this reaches your readers I shall be on my way to the U.S.A. by way of London.

J. M. PEEBLES, M.D.
Dunedin, N. Z.

Lessons of the Hour.

F. N. BLACKMAN.

The recent horror at St. Pierre should not be without its lessons, for Christians believe—or pretend to—that Sodom and Gomorrah were destroyed by fire sent from Heaven as a special act of God to punish the inhabitants for their alleged wickedness (?).

What reasons are there for believing that these ancient cities—if they ever existed—were not destroyed as the result of natural causes, the same as St. Pierre? Not the slightest. The ignorance and superstition of the people of that time, nearly 4,000 years ago, with a tendency to call every phenomena a miracle that they did not understand, together with the willful distorting of facts by later historians to serve their own selfish ends, will account for the halo of superstitious fear surrounding that fiery event.

Then the story of Lot's wife; is there an intelligent or rational person living to-day that honestly believes that absurd falsehood? No; I do not think there is. I believe Lot's wife was too fresh for such a fate. The story is too silly for nursery tales.

Lieut. Lynch of the U. S. Navy visited the place in 1848, and saw a pillar of natural formation near the Dead Sea 40 or 50 feet high called "Lot's wife." Josephus speaks of the same object being seen which he thought was the pillar into which Lot's wife had been transformed. She must have been a whopper, and, to quote from the Bible: "There were giants in those days."

M. Lartet found evidences of volcanic action, and the formation of immense quantities of basalt. Bitumen is found in the Dead Sea, and during earthquakes in recent times, to which the place is still subject, large masses of it were thrown to the surface. The whole country surrounding the Dead Sea shows unmistakably the effect of subterranean upheavals, and it is not necessary to go into the realms of the miraculous to account for the destruction of Sodom and Gomorrah, if, in fact, such cities ever existed, of which there is not the slightest proof to be found to-day. The Dead Sea is 1,312 feet lower than the Mediterranean.

San Francisco, May 14, 1902.

The Power of Belief.

HUDSON TUTTLE.

EXAMPLE OF THE PURITANS.

It is wondrously strange, but true, the less a man knows about God, the more positive he becomes; and the more uncertain his religion, the more dogmatic and arrogant and the readier to prove his belief by being killed or killing some one else.

History furnishes no instance more striking of the overshadowing influence of belief than in the Pilgrim Fathers. As God gave Canaan, flowing with milk and honey, to the Israelites, so he gave the New World to the Pilgrims, and the right to smite the redmen and claim their lands. That horrible mandate of blood, by which the people of one of the fairest provinces of Asia were destroyed by a wandering horde from the desert, written in a sacred book, came down for thousands of years and spent its force on the countless tribes who inhabited America. It

sanctioned every atrocity and forfeiture of every pledge, and has resulted in sweeping the Indian from the face of the continent.

Backed by its terrible theplogy, from the day Miles Standish went forth to smite the forest heroes, as Samson went out to destroy the Philistines, to the present, every pledge made by the Christians to the Indians has been broken; every treaty repudiated; every right trampled under foot. This Christianity crystallized in the expression: "The only good Indian is a dead Indian." As the nomads of the desert overran the fruitful land of Canaan, and slaughtered its people in the name and by command of God, so the Pilgrims and their descendants occupied America, and destroyed one of the bravest and most high-spirited races of the earth.

The views of man's duties were almost as disastrous on the Puritans themselves. Pleasure was a sin, and they believed that pain was the road to Heaven. They were never so happy as when they were miserable—and enjoyment of every kind was of the devil. They were cruel and unmerciful to others; and when it is said they came to establish religious freedom, the facts of history are forgotten. They came to establish religious freedom for themselves, but were among the most bigoted and intolerant of others. They were ready to whip and hang the Quakers, and go wild in their superstition over alleged witchcraft. The minister had as much power, by virtue of his godly office, as the medicine-man, and was expected to bring rain or fair weather by fast days and prayer. To speak disrespectfully of the minister was next to blasphemy, and not to attend meeting a crime.

JONATHAN EDWARDS.

When Jonathan Edwards, by the inevitable conclusions of logic, made the frightful statement that the unregenerated must go to eternal torment, and the floors of hell were paved with infants' skull, not a span long, his wife, holding her babe in her arms, with tears streaming down her cheeks in the agony she suffered, asked him if that child would be one to suffer—and he gave her no consolation.

What could he give? Was his child better than others? and by his logic there was no escape for one who died in sin. What sin? Not anything they had done themselves, for the new-born infant could not sin, but for Eve's serpent experience!

What a gulf lies between that doctrine which the Presbyterians of to-day are so ashamed of that they dislike to cut it out of their creed because that would be a confession they once believed in, to the affirmation of Spiritualism to-day—that every child is a divine child with infinite possibilities?

CREED CLUBS.

It is probable that not one in ten who sign their names as church-members know the creed, or would sign if they knew. Presbyterianism, as written, is to-day what it was in the days of Edwards, and Methodism what it was in the days of Wesley; but there have been wonderful changes, and if an attempt was made to hold the members strictly to the creeds the churches would go to pieces tomorrow. Yet as long as these beliefs are even lingeringly entertained, their malign influence will be felt. A creed-club, to study the creeds, would be a potent influence

to free church-members from their bondage, for scarcely one knows or understands their dogmas when they become members. There is no mystery of godliness about creeds. They are man-made, and can be studied like other human creations. With the Browning Clubs, and Tourists' Clubs, let there be clubs to study the creeds and allow the members to understand what they subscribe to.

BELIEF IN AN ANGRY, REVENGEFUL GOD,

And his terrible punishment of hell has fostered the same feelings in the punishment of criminals. The law of Love has had a hard shuffle against the rule of State and has not yet the mastery. Even the serenity of science and the ingenuity of invention has been made tributary, and the horrible electrocutor's chair is the latest delight of the religion of hate—"an eye for an eye and a tooth for a tooth."

When we read how learned doctors and high State officials take the cringing criminal, helpless as an animal driven to the slaughter, and bind him to the electric chair, while the waiting "expert" stands ready to touch the fatal button which shall rend with one fierce shock every fiber and cell of his body, we shudder with inexpressible horror, and acknowledge the last expression of the belief in the vengeance that was upheld through all the dismal ages by dogmatic authorities: "Vengeance is mine, saith the Lord," and that vengeance outwrought by man has been of direful consequence to the race.

MAN MADE FOR GOD'S PLEASURE.

Equally potent has been the belief that man was created by God for his pleasure, and to subserve his caprice. Out of this belief have grown all religious rites and observances, and all dogmas are dependent thereon. Just as far as these beliefs are received is the soul blighted. The effect has been like the care given by the Japanese gardeners to the forest trees exhibited at the great Fair.

THE CLIPPED TREE.

Those who were so fortunate as to visit that exposition will remember the oaks and pines, said to be centuries old, growing in little pots, with gnarled stems, twisted branches and knotty limbs. The care of generations had been given them. Their roots have been cut off, their branches pinched; nourishment withheld, their trunks scarified to imitate the blow of the lightning, their limbs twisted as though torn by storms, and now after hundreds of years of this persistent arbitrary restraint, under the mistaken belief that a thing of beauty would result, we see a scragged pine, scarcely taller than the knee, its growth so restricted that it no longer persists in its efforts, and the gardener has triumphed, and points with pride to his success.

What a mistake! Compare the little blasted shrub with the giant pines which grow in the valleys of Washington, with stems straight as a plummet line, twice as tall as the tallest mast, and clothed with wreaths of brightest foliage, through which the wind sings dirges plaintive as the voice of the sea from which it comes! That is a tree which expresses in full measure the laws of growth, true to its nature, and unfettered by the misunderstanding of art, or belief in what a tree ought to be.

There you have an illustration of the effect of belief, of what the old belief has done and is doing. The natural expansion according to the laws of growth, the beautiful processes of evolution, have been repudiated, and reprobated as sinful. The growing tendencies of the race are—as in the child—to reach out and perfect its powers according to the laws of its organization, not after the mistaken usages and beliefs of tradition, superstition and ignorance.

We are forcibly impressed by the Japanese scraggy pine and knotted oak, which represent that people's ideal of beauty, and think of what they might have been had they been planted on the mountain-side, and felt the warm sunshine, been drenched by the rains, and battled with the storms.

All around us are illustrations, striking object-lessons of the effect of dogmatic belief on human character: Life made narrow and bitter; joy overshadowed by fear and anxiety for the future. Bigotry and intolerance subvert love and charity, and man is dwarfed into a sectarian slave! Not a Christian, but a Methodist, a Presbyterian, a Baptist—one of the many sects—whose small differences sharpen the swords of theological combat in ratio to their nothingness.

You will recall a score of examples: There is old Deacon Blank, a pattern of propriety. He is punctual at church, bows low, and has repeated for 40 years the same prayer, in which he libels God by telling him what a botch he made on "this poor sinful worm of the dust"; gives liberally to the support of the church, and is loud in speech for missionary work. "A pious man!" says the world; but he is steeped in selfishness. He gives to the church because he will be "damned" if he does not, and he gives to nothing else! No needy neighbor ever troubles him by asking him for alms; no orphan or widow comes to him for aid. A big dog growls at his gate to frighten away "tramps." He is cold and unfeeling even in his family relations—and his children leave home as soon as they are able to support themselves. He calls his merciless hate, his unfeeling inflexibility, godliness, and his intolerant selfishness "sanctification."

There are women whose chief end in life is to attend church, and make slippers for "our dear pastor." They are over zealous in missionary work; but while natty white aprons are being made for the dusky belles of the Congo at the church sewing circle, their unbridled tongues slander character, as cannibals prepare and enjoy a feast!

But of all these artificial growths, cut and dried, and gone to seed specimens, the most most peculiar fruitage of the church doctrine is

THE SANCTIFIED MAN,

The most detestable and greatest all-around nuisance. He has laid up with Jesus such an extra stock of righteousness, consisting of reiterated prayers, berating himself and praising the Lord, that he has been taken into partnership by the Almighty, and ordinary sinners have no rights he is bound to respect!

Do not deal with him if you do not want to be cheated; do not argue with him, or he will go away and lie in his report of you. It is his high privilege in dealing with infidels to put the withered peaches at the bottom of the basket, wormy

apples in the middle of the barrel, and accommodate the needy with 20 per cent. loans!

Hudson Tuttle on Mediumship

J. S. LOVELAND.

I know of no recent work, from the Spiritualist press, which so thoroughly meets the wants of the times as "Mediumship and its Laws," by Hudson Tuttle.

The captious critic might object that it does not take up the subject in a rigidly scientific manner. To this it may be replied that it is not unscientific, and presents the subject in such a manner as to be readily understood by those who most need instruction. It is what every medium ought not only to read and also study, but every Spiritualist should most carefully read and re-read it. Mediumship is passing through a tremendous crisis. The enormous amount of fraud, and the rapid development of Psychometry and Telepathy, are making it necessary for the highest grade of mediumship, and for the exercise of the most level-headed judgment and prudence on the part of Spiritualists in general.

This work of Mr. Tuttle is, as it seems to me, pre-eminently fitted to meet the emergency. His many years of mediumistic experience, with his extensive acquaintance with mediums, and observation of mediumistic manifestation, qualify him in a special manner to discuss the question.

When I began reading the book I commenced marking salient passages for quotation, but I soon found I was marking a large portion, and concluded to advise all Spiritualists to get and peruse the entire work, which I now do. It is particularly refreshing, in the midst of such a mass of occult, New Thought and reincarnation literature as now gushes out from the press, to find a genuinely common-sense production discussing mediumship and spiritualistic problems allied therewith in a style level to the comprehension of the masses of the people. Get the book, read it, and it will help you largely in acquiring a practical and beneficial knowledge of mediumship.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

Just How to Wake Solar Plexus, By E. TOWNE.

Price, 25c. For sale at this office.

It teaches that as the sun is the center of the solar system, so the Solar Plexus is the center of the physical body. As the sun radiates life and warmth to its system of worlds, so the Solar Plexus, when awakened, radiates life and health to the physical body. The book gives original breathing exercises of great value, tells how to KILL FEAR, control the emotions, develop courage and strength.

J. F. Willis, Breckinridge, Colo., writes: "I received more special benefit from one reading of 'Just How to Wake the Solar Plexus' than I have during a period of over ten years with medicine chests and doctors' bills of over \$800.00, aside from much time lost."

Milan Doane, Creswell, Ore., says: "The knowledge derived from the Solar Plexus Book is renewing my youth."

Dr. Franz Hartmann, the celebrated German oculist, says of this book: "I regard it worth more than a whole library of books on occultism and metaphysics."

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SAN FRANCISCO, MAY 24, 1902

Spain has a new King, Alfonso XIII, whose coronation occurred on Saturday, May 17, when he attained his majority, according to the Constitutional law, the age of 16.

Mt. Pelee, in Martinique, is again on the rampage. Flames are lighting up the sky and volcanic dust is sweeping over the entire island. There is a report that the government will prohibit the rebuilding of St. Pierre, and should prohibit the whole island from being inhabited hereafter.

A Cyclone has been sweeping through Texas and a tornado destroyed the town of Goliad, scores of dead being buried under the ruins of the buildings demolished in an instant by the twister.

Mabel Aber Jackman, the notorious fakir, who has been often published as a fraudulent medium, in Chicago, is now under arrest for concocting a scheme which has led Dr. Cole to lose \$8,000. It consisted in tapping the wires of the Telegraph Co. and getting news in advance concerning sporting matters. Her scheme required partners, and Edward White and Charles Edwards, who helped to carry out the scheme, are also under arrest. We hope that this notorious woman and her pals will receive their just deserts.

Prof. W. M. Lockwood, a prominent scientific lecturer, is drawing crowds in the East, by his methods of scientific analysis and demonstrations, showing Nature's cosmic forces. The Professor is an able exponent of Spiritualism and should be kept constantly at work demonstrating its truths.

Electric Waves.

Scientific discoveries are being made in rapid succession, and apparently the ultimate object of all these discoveries and inventions is to prove the philosophy of Spiritualism, which has been announced from the spirit-world through mediums and seers during the past half century.

The Italian wizard, Marconi, has done a great deal to brush away the cobwebs of ancient superstition and ignorance, by discovering the fact that he can harness the electric waves of the Universe, and send messages through them, without any connecting links or wires. These waves are everywhere found, not only surrounding the earth, but throughout the Universe, in the stars, in the sun, and planets, as well as occupying what is called "empty space."

The appearance of that mysterious phenomena called telepathy, or thought-transference, astonished the world; while some were inclined to laugh and sneer at it, others thought it to be vagary or insanity. But it has shown itself to be a fact indisputable—undeniable. The thought-waves are akin to the electric waves of science, which are being demonstrated by later discoveries. These all show the possibilities of telepathy, and confirm the fact of its existence.

Surely man is soon to become the master of the forces of Nature. Repeated discoveries and delving into this is foreshadowed by off-resonant chambers of the Universe and exposing to view the wonders of nature heretofore undreamed of. Man is therefore the master—the king—the god in whose hands are the keys of "the kingdom of Heaven," and from Heaven's treasure-house he is daily extracting "things new and old."

The Hot Springs in Arizona are at boiling point, on account of the active fires in the interior of the earth, as shown by the volcanic eruptions at Martinique and St. Vincent. The inhabitants in the neighborhood are alarmed, and many are leaving that part of the country.

Dr. Hirsch, the noted Jewish Rabbi, declares that he will preach no more funeral sermons, believing that "God is not the God of the dead, but of the living." It is now very generally understood that "there is no death"—that what has been formerly called by that name is but a transition from one plane of existence to another, and therefore it is quite common for people in general among the laity and clergy, as well as editors of secular newspapers, to announce simply the "passing away" of those who in former times would have been called "dead." Even the use of the language is therefore being remodeled to conform to the New Thought of the present progressive age.

Dark Picture of the Church.

At a meeting held in the Fifth Ave. Presbyterian Church for the purpose of stimulating interest in evangelistic work, and at which the great church was crowded to the doors, Rev. R. F. Coyle of Denver drew a somber picture of religious conditions in the West.

He said the people there were irreligious when they began life, and by education were prejudiced against all sorts of Christian work. He implored the common evangelistic worker to go into Western fields. He is reported to have said:

None of your heavy, soggy, water-logged Gospel preachers can ride on our Western waves. We want no pyrotechnical preachers, nor do we want any sensationalists, nor do we want any Gospel platitudes. We do not want any theology which is frayed in the ends and moth-eaten in the middle.

In my church at Denver we have dismissed as many members as we have received in recent years.

What an astonishing picture, after 2,000 years of strenuous efforts to convert the world, by a rich and powerful organization, aided by the civil and military power of many mighty Nations!

The people are tired of musty creeds and antiquated dogmas, and will not much longer tolerate even the showy ceremonies of a religious hierarchy, already dead and powerless.

Mrs. Nellie J. T. Brigham, pastor of the Spiritual and Ethical Society of New York, accompanied by Miss Belle V. Cushman, her friend and co-laborer, will pass through San Francisco early in June on their way to Australia, where Mrs. Brigham has an engagement in the lecture field with the Spiritualist Associations.

The Society of Progressive Spiritualists has made arrangements to hold two meetings on Sunday, June 8, when Mrs. Brigham, who has a world-wide reputation as a speaker, will give lectures in the afternoon and evening, assisted by Miss Cushman, Mrs. R. S. Lillie and others. These meetings will be held in Odd Fellows' Building, Seventh and Market Sts., San Francisco, Cal. Mrs. Brigham is a silver-tongued orator and this will be a rare treat for the Spiritualists of Northern California and their friends.

While here she will be the guest of Mrs. J. J. Whitney and Mrs. R. S. Lillie at 1164 O'Farrell St. She will leave for Australia on the steamship on June 12.

The Fox Family Home at Hydesville, N. Y., is reported to have been wrecked in a wind storm last month. That historic building ought to have been the property of the Spiritualists, and could easily have been secured years ago, but for the lack of organization and method which have been the bane of the movement from the start.

Mrs. Maud E. Chesbro writes that the Judge has not yet handed down his decision in her case. He is probably waiting until the excitement subsides consequent upon her arrest for practicing mediumship without obtaining a license from the city of Los Angeles. The whole thing is unreasonable and can only be justly decided by a verdict in her favor. It has taken considerable money and influence to attempt to secure a just verdict, but it will no doubt be finally obtained. The Spiritualists of Riverside have circulated a subscription paper to supply funds to help meet the expenses of this case, and have collected \$12 in addition to the amounts we have published before. We hope very soon to be able to give the decision of the Judge in the case, and that it will be a just judgment.

Disasters, accidents and calamities seem to be the rule this year and especially during the past month. Just as the JOURNAL is prepared for the press this week, in addition to disasters already mentioned, the newspapers report plots to murder Austria's Emperor and Spain's new King. In Tennessee in a mine disaster 200 men and boys met instant death by gas explosion. In Texas, scores are slain by a tornado and an earthquake causes a scare in Central and Northern California, and Mt. Pelee is still belching forth fire and volcanic dust.

Mrs. Maude L. von Freitag was taken suddenly ill on the platform in Los Angeles, while holding her public seance on May 11. The Medium says: "A number of messages were given, but the meeting was brought to a close by the sudden illness of Mrs. Von Freitag. She was assisted from the platform to the dressing-room, where she lapsed into an unconscious state, from which it was found impossible to arouse her, and she was removed to her home in a carriage."

Prof. Fred Evans of New York writes as follows:

I have given up my office in New York for the Summer months. Mrs. Evans, daughter and myself are now the guests of Mr. and Mrs. H. D. Barrett at their home, 125 Kent St., Brookline, Mass. I will remain here a few weeks and will, no doubt, devote a few hours per day to those desiring interviews.

In June and July we are going to the Adirondacks and will be the guests of Mr. and Mrs. Scott G. Boyce at Malone, New York.

Love.—An exchange says: "We should change the word fight to Love in the old saying: 'If you get anything in this world, you have got to fight for it.'"

The Tenth annual convention of the National Spiritualists' Association will be held in Boston, Mass., in October next.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

Health Culture for May comes out in a new illuminated cover, and opens with a very thoughtful paper by Dr. V. P. English—discussing the causes that produce the various temperamental conditions, the writer claiming that we make our own temperaments, and not, as is sometimes supposed, that our temperaments are the controlling factors in our lives. 10c. Health Culture Co., 483 Fifth Ave., New York.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

Spiritualist Camps.

Sangus Center, Mass.—Aug. 1 to Sep. 29.
Onset, Mass.—July 13 to Aug. 31.
Verona Park, Mo.—July 27 to Aug. 19.
—F. W. Smith, Sec., Rockland, Maine.
Forest Home, Mich.—Aug. 3 to 25.
Anna M. Fox, box 267, Mancelona, Mich.
Bankson's Lake, Mich.—June 14 to 30.
Dr. D. O'Dell, Paw Paw, Mich.
Franklin, Neb.—July 19 to Aug. 4.
W. Shelburn, Franklin, Neb.
Chesterfield, Ind.—July 17 to Aug. 24.
Flora Hardin, Sec., Anderson, Ind.
Summerland Beach, O.—Aug. 10 to Sept. 1.
S. J. Woolley, Milo, O.
Ashley, O.—Aug. 17 to Sept. 7.
W. F. Randolph, Sec., Ashley, O.
Cassadaga, N. Y.—July 11 to Aug. 24.
A. A. Gaston, Sec., Meadville, Pa.
Mowerland Park, Mass.—June 2 to Aug. 1.
Upper Swampscott, Mass.
Haslett Park, Mich.—July 25 to Sept. 1.
I. D. Richmond, St. John's, Mich.
Delphas, Kan.—Aug. 9 to 26.
J. D. Reeves, Asherville, Kan.
Mantua, O.—July 28 to Sept. 2.
Lucy King, Sec., box 45, Mantua Sta., Ohio.
Grand Ledge, Mich.—July 27 to Aug. 25.
H. Sheets, Grand Ledge, Mich.
New Era, Ore.—July 5 to 25.
Lorena Lazelle, Sec., Oregon City, Ore.
Vicksburg, Mich.—Aug. 2 to 25.
Jeanette Fraser, Vicksburg, Mich.
Island Lake, Mich. July 27 to Aug. 25.
A. G. Brown, 266 21st St., Detroit, Mich.
Clinton, Iowa—July 28 to Aug. 25.
Mrs. Stella A. Fisk, 18 No. 11th St., Keokuk, Iowa.
Lake Brady, O.—July 7 to Aug. 25.
D. A. Herrick, Lake Brady, via Kent, Ohio.
Lake Pleasant, Mass.—July 28 to Aug. 31.
A. P. Blinn, Sec., 603 Tremont St., Boston, Mass.
South Boulder Canyon, Colo.—July 1 to Sept. 30.
Mrs. M. Taylor, box 780, Denver, Colo.
Forest Park, Ottawa, Kan.—Aug. 24 to Sept. 21.
Jacob Hey, Sec., Overbrook, Kan.
Cedar Vale, Kan.—July 13 to 29.
Leota D. Whartenby, Sec., Cedar Vale, Kan.
Niantic, Conn.—June 24 to Sept. 9.
Mary A. Hatch, Sec., South Windham, Conn.
Los Angeles, Cal.—Aug. 17 to Sept. 14.
J. D. Griffith, Sec., 1014 So. Broadway, Los Angeles, Cal.

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The following is from the editor of the *Review of Reviews*, W. T. Stead, Mowbray House, Norfolk street, Strand, London, W.C., England, December 29, 1901:
"DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—Your delineation was very good and remarkable. Yours truly,
W. T. STEAD."

RAILWAY CAMP, MARIALDA, New South Wales. Jan. 6, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—I desire to have you know that two years ago you gave me a Psychometric Horoscope, which was marvelously correct so far as the past was concerned, and I am astonished at its correctness for the future, as two years have elapsed and every particular point you spoke of in this horoscope has been fulfilled to the minutest details. Hoping you may long be spared to assist all those who are in need of advice, and work for the promulgation of your fellow-beings, wishing you success and health, Very respectfully,
F. PALMER.

MCKINNEY, Texas, March 10, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I desire to thank you for the reading received a few days ago. Before I ordered the reading, the price seemed high, and I was a little afraid to risk \$5.00 for a reading, but now I feel well repaid, as the delineation is marvelously correct; and as to the forecast for the future, I can but have great faith. Your diagnosis of my physical condition is surprisingly correct, and if you had been an inmate of my household, you could not possibly have explained conditions therein existing more correctly—in fact, not half so well as you have done psychometrically. I expect

to receive much benefit from the reading and forecast, and feel that my money has been well invested. Wishing you continued success,
Very respectfully,
PROF. D. HARVEY.

FIELDING, Cal., March 24, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Doctor—Your psychometric examination of lock of hair for delineation and psycho-horoscope, with forecast, reached me safely; also your pamphlet which you so kindly sent, and which should be read by everyone, as it contains much food for thought.

The delineation and psycho-horoscope, with forecast, was remarkably correct. Even you made statements of conditions which happened in my early life, and which I had completely forgotten. I will state to you, my dear sir, that you have a power which is remarkable, as you can follow a person clear through life whom you have never seen. I shall do all I can to have others send to you for the enlightenment and promulgation of their mental progression. Long may you live to assist those in need. Very respectfully,
MRS. FRANCES MILLER.

FORKS OF SALMON, Cal., Feb. 21, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I have been thinking to write to you to thank you for what you have done for me in regard to reading as well as treatments. Your mental treatments are marvelous, as my pains and aches have all disappeared from the time you began treating me, also your herbal treatments are very effective. May you long live to assist suffering humanity. Yours respectfully,
O. L. CHAPMAN.

ANGELES CAMP, Cal., Jan. 16, 1902.
DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I received your letter last evening containing the diagnosis of myself, and will say I was wonderfully surprised you could tell my ailments exactly. Please allow me to extend to you my hearty thanks for same.
MRS. J. C. BARRY.

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Mrs. Eberhardt, 9250 22nd Street. Circle Tues., Thurs. and Sun. eves. Phone Blue 954.
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Mrs. Anna L. Gillespie, 824 O'Farrell, San Francisco, Cal. Readings. Will answer calls for lectures and funerals.
Mrs. Gillingham has closed her office at 805 Larkin St., S. F., for the present. Will resume business later. Res., 582 22nd St., Oakland.
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INSPIRATION.

Like the beating of the wavelet, like the ripple of the rill,
Like the gentle breezes fanning on the brow of wooded hill,
Gently comes an inspiration, and it gives us thoughts divine,
And we place them in our store-house to be used some future time.
As the rain upon the mountains finds its way to vales below,
As the rills that feed the rivers gently murmur as they go,
So the light of inspiration from a higher source doth come,
And we listen to their voices as they tell of brighter home.
Like the calm upon the ocean when the storm its force has spent,
Like the gentle light of Heaven from the starry firmament,
Comes to us the welcome message from the glorious realms above,
Telling us that life's worth living if we live for truth and love.
Like the dew upon the roses sending forth their rainbow hue,
Or the sunlight in the diamond as it flashes into view,
So the light of inspiration is in store for you and me;
It is seen on highest mountain, it is found in deepest sea;
It is hid in stately pine tree on the hill-side all alone—
Funeral sighs are in the branches, but there's life within the cone.
We may find it in the mountain rising high above the plain,
Looking down on grassy meadow, on the fields of waving grain—
Looking down upon the reapers as they toil in fields below,
Seeing largest share is garnered by the ones who never sow.
We can find it in an island resting in the deep blue sea,
Watching life that swarms around us—call it fate, or destiny.
If we gaze into the ocean with a scientific eye,
We find fry is food for big fish, and fry feeds on lesser fry.
So we find the wide world over there's for each a constant strife;
It matters not, then, fish or human, all evolve to higher life.
G. W. SANFORD, Garvanza, Cal.



San Jose Notes.

TO THE EDITOR:

The work at this point goes steadily on, though reports seldom reach the JOURNAL.

Mrs. Annie L. Gillespie, the wise and winning lecturer, is nearing the close of her four months' engagement with the Union. Her work, both public and private, has been most satisfactory, and the Union regrets that her Eastern engagements prevent a longer service here. Each and all wish her a pleasant and profitable journeying and hope for her return at some future time.

Mrs. Hendee-Rogers, the veteran worker of the Coast, has been doing excellent work in "sittings" and "circles" for the cause of Spiritualism since taking up her residence in the Garden City.

Another earnest worker, located here at present, is Mrs. M. J. Lenont, formerly of Seattle, Wash.

Mrs. L. D. Lyness, who so acceptably filled the position as speaker for the society two years ago, is detained here by illness. On her way from Southern California to join her husband and children in Portland, Ore., she paused to visit friends and was stricken with illness. Though convalescing, it will be some time before she can resume her journey.

The members of the Ladies' Aid are planning to do many good things during the Summer. It is to be hoped they will be assisted by all who believe in doing good and building up the Cause of Right.
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When mind o'er body has the power,
Our vision took an aerial flight,
We gazed in wonder at the sight;
We ruminate upon the scene,
So grand, so awfully serene!
Orion came with rapid stride,
His sword still hanging by his side;
Old Taurus with his head erect,
Near by his side we can detect;
Bortees, the herdsman, without heed,
Drives on his greyhounds at full speed;
He falters not from year to year,
But keeps on in his wild career!
How grand is the celestial race!
A mighty power keeps them in place!
The dual God, the one who said:
"Let us make man," as we have read.
The night grew chilly, and we fled
Into the house, and sought our bed.
We found our boudoir full of charms,
And found repose in Morpheus' arms.
Our soul, in bed so out of place,
Again sailed into airy space.
The air was peopled now with forms,
Each heart toward the other warms.
All the new-comers as they rise
Look around in wonder and surprise.
Hand-claspings, greetings all around,
Now strike the ear, a pleasant sound.
"Oh, mamma, I have missed you sore,
Now you must never leave me more,"
Said little May; "here I can rest";
Then nestled on her mother's breast.
On wings of love, a mother fair,
Came rushing through the crowded air,
Her little group of four to meet,
With "father," made the group complete.
"Dear wife, I've waited long for thee;
Here is our loved ones, as you see;
I've watched o'er them with tender care—
Our plants within our garden fair.
Now we'll the loving work pursue,
Made doubly dear by help from you."
Then slowly rose a fair maid, Nell;
She says: "Where is my sister Bell?"
Now they are meeting face to face,
They're clasped in one long, fond embrace.
"I cannot on the cold earth stay,
When my twin sister is away.
Our earthly parting! Oh, so sore!
But, Nellie, we shall part no more.
Our Father made us all for bliss,
He loves to see true happiness,
And if we all His laws obey,
We will have joy from day to day."
A new arrival crowned with fame,
None here who call him by his name.
His father grasps him by the hand;
"Welcome to the celestial band!
I'm proud of you, my noble son,
As I look at the work you've done;
For from your rostrum I have heard
Full many a good and truthful word,
Words that if taken and obeyed, [made."
A heaven on earth they would have
"Dear father, I've tried all I could
To teach my brothers to be good.
I know you have, my father dear,
Learned many a rich lesson here.
What do you think of Mars so red,
And starry canopy o'erhead?"
"My son, I gaze in wonder still,
I gaze, and never get my fill.
What power I know not, in this case
Keeps Saturn's rings within their place;
Or what makessuns and moons so bright,
And send forth such a steady light?
The constellations keep their place;
Not a collision in the race."
Can any wise man tell to-day
The countless stars of "Milky Way?"
Search as we will, on every hand,
God and His works to understand,
We fail. We cannot comprehend
The great, the good, that in Him blend.
The wearied soul no more would roam,
It winged its way back to its home—
Old Morpheus had lost his charms,
And we straightway unloosed his arm.
Old Sol was slowly creeping nigh,
Winking to us with his bright eye;
He'd painted for us, in the east,
A lovely scene, our eyes to feast—
A scene the connoisseur to woo,
A scene no artist could outdo,
In glowing colors all ablaze,
That mutate as on it we gaze.
The golden hues soon pass away;
We grasp the burdens of the day.

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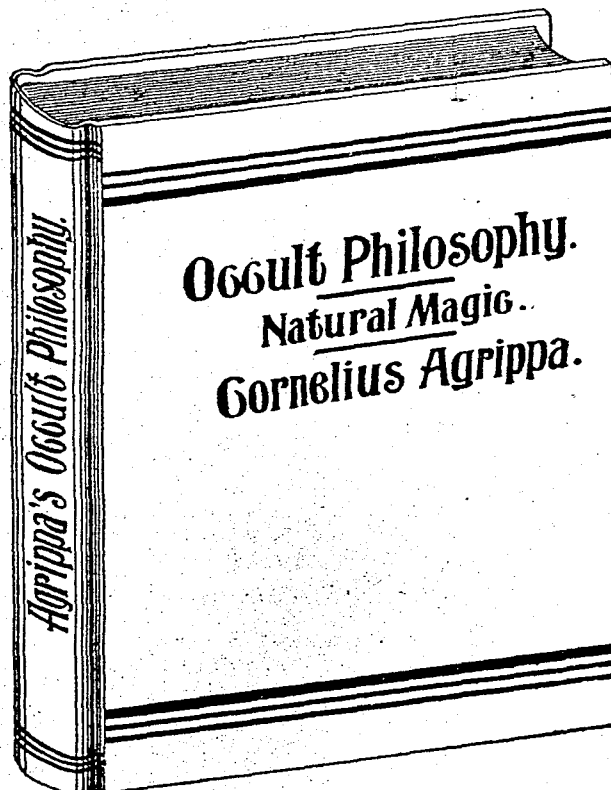
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ROMANCE OF THE RED STAR (THE) a Biography of Earth, setting forth a new theory of the creation of worlds, and bringing forth thereon of man, and the animal and vegetable kingdoms; showing how, when, and for what purpose Earth was made; showing the foundation of all religions and dogmas. \$2.50.

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WITHIN THE TEMPLE OF ISIS, by Belle M. Wagner. It contains a vast amount of Occult lore. 75c.

WORDS THAT BURN, a psychic novel by Lida B. Browne. \$1.25.

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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Mrs. Ada Foye held a meeting last Sunday at Maccabee Temple, 11th and Clay Sts., Oakland, Cal. Mrs. Michener presided. The platform was profusely decorated with flowers and a large audience was present, who thoroughly enjoyed the lecture and tests. The subject was "Life in the Spirit-World." Many questions from the audience were answered by the guides of Mrs. Foye, which were very satisfactory, and the messages from the spirit-world which followed were convincing and full of interest. Next Sunday there will be a meeting at the same place and the same subject will be continued.

A Large Audience greeted Mrs. Norris at Fraternal Hall, Oakland, on Sunday afternoon, May 18, who discoursed from the subject, "The Power of Healing." In the evening Miss Dixon and Mrs. Gillingham satisfied a large audience that we do survive the change called death. Sunday, May 25, at 3 p.m., Mrs. Norris will lecture on "The Power of Thought," and messages will be given by Mrs. Gillingham and Miss Dixon at 7:45.

The Mediums' Meeting at Blake Hall, Oakland, on Friday evening, May 16, was well attended. Spirit messages given through Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

The Oakland Spiritual Society held its usual Wednesday evening meeting at Unity Hall, 856 1/2 Isabella St. Dr. Sol Palmbaum gave a short address and followed with spirit messages. Mrs. Amanda Smith gave tests, followed with an address by Mr. Preston on "The Good Spirituality Ought to do." Mrs. Neilson gave spirit messages and Mrs. Rebecca Stewart followed with an address on "Life and its Duties."

The I. F. T. Bible S. S. and Church held its regular Sunday meetings, May 18, at 909 Market St. (front hall). Tests by Mrs. Wattman Case and Mrs. Neilson of Oakland. Mr. Wilson read sealed questions. A stranger (Mr. Young) related his experience in Spiritualism. Nine new members were received last Sunday. Mrs. Bowker, Sec.

Mme. Young gave spirit messages last Sunday evening at 605 McAllister St., San Francisco. Mrs. Seal lectured on "Ancient Egypt," and Prof. McLaughlin exhibited his powers in hypnotic healing.

Mrs. R. S. Lillie gave an inspired lecture last Sunday evening, in Covenant Hall, Odd Fellows' Building, San Francisco, on the late volcanic eruptions in the West Indies, answering the inquiry as to whether they were "dispensations of Providence or the operations of Nature's law." It was an eloquent and instructive lecture given in the regular course for the Society of Progressive Spiritualists, Mr. F. T. Lillie presiding.

The Sunflower League party held at 1164 O'Farrell St., San Francisco, Cal., on Wednesday of last week was a great success, there being a large number present who thoroughly enjoyed the occasion. The business meeting of the League was held on May 15, and quite a number of new members were admitted and other business of importance attended to, among the latter being a change in the time of holding the regular monthly party. It will hereafter be held on the second Thursday of each month, and the price of admission will be 25c for two persons instead of 25c each.

Mr. Will C. Hodge returned to Chicago last Wednesday after a visit of several months in California. He is a good speaker and a firm Spiritualist.

The Practical Side of Spirit Communication was the subject of a lecture given by Mr. Chas. J. Anderson at Woodmen Hall, Oakland, Cal., last Sunday evening, followed by psychic demonstrations. A good audience was present.

Chas. J. Anderson, the boy orator, lectured and gave psychometric readings at Masonic Temple, Park St., Alameda, last Sunday afternoon. He will give another lecture next Sunday at the same place and hour.

Mr. Will C. Hodge, of Chicago, gave an able and interesting lecture on "Mediumship; its Uses and Abuses," last Sunday, at Loring Hall, 11th and Clay Sts., Oakland, to a large audience. Miss Campbell furnished the music. As usual, Mrs. Cowell gave some very convincing tests, which will be continued next Sunday evening at 7:30.

The Hermetic Brotherhood open meeting on Thursday evening, May 15, included in its program, music; a recitation by Jean Durell, "Rock of Ages"; an address by the speaker of the week before on "Know Everything is Thyself," and the presence of Miss Sarah J. Farmer, the founder of "Greenacre," the famous Summer school at Eliot, Maine. We have something for those who care to listen. SCRIBE.

The Oakland Temple Association held meetings Sunday in Woodmen Hall, as usual. The monthly entertainment for the Temple Building Fund will be given next Sunday afternoon and evening. An excellent program has been arranged, including music, recitations, readings, messages and lectures. Refreshments will be served at 5 p.m.

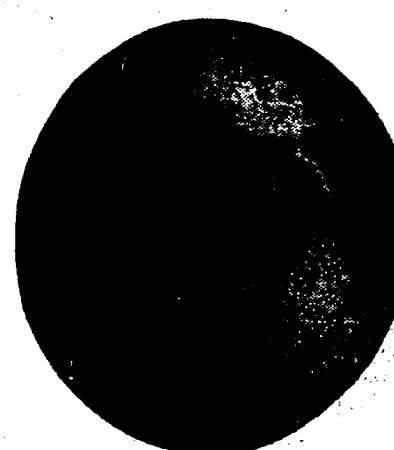
Ladies' Aid Society.—By an oversight in last week's JOURNAL the date for the christening, and good-bye greeting to Mrs. Annie L. Gillespie was stated to be on May 22, but it should have been May 29. The mistake was made by the party who gave us the information. On the next day—that is, May 30—the regular monthly Ladies' Aid party will be held at the same place, and a general invitation is extended, as usual.

The Mission Lyceum gave an entertainment on Saturday evening, May 17, at which a fine program was rendered, under the able direction of Miss Mabel Pfeifer. Every number was highly appreciated and received an encore. Ticket No. 57 drew the Indian portrait; No. 349 won the door prize—a beautiful jewel-case. Ice cream and cake were served, and dancing, with music furnished by Mrs. A. S. Norton, closed a very pleasant evening with the young folks.

"**Demonstration**" was the title of Henry Harrison Brown's address at Odd Fellows' Building last Sunday evening. He stated that Truth could only be determined by living it, or, as he termed it, by demonstration. Speculation is rife, all sorts of theories are prevalent, but practicability is the best. Can you live them? was the question. The principle of Suggestion is an ever-present factor and is in constant operation. Consciously choose a Suggestion in line with your wishes and hold to it. Demonstrate the Law by being that which you choose. "As a man thinks himself to be, he is." Is this truth? Try it, and when you become happy because you affirm you are happy, you will know that it is Truth; until then you hold it as a theory or a speculation. Next Sunday evening he holds his monthly seance in Suggestion, illustrating this Law with good subjects.

A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



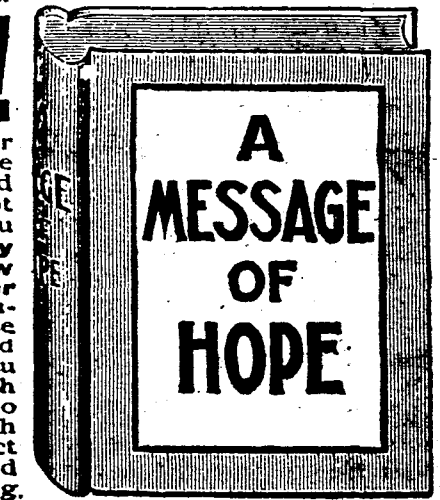
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalamazoo, Mich., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity.' F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: 'When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I am improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all.'

FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explain fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Sattle Creek, Mich.



Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

R. B. Dickie.....	1.00
Mrs. Blanche S. Davis.....	.50
C. C. Davis.....	.25
Mrs. C. F. Strother.....	1.00
H. Hickman.....	.50
H. C. McClure.....	1.00
Mrs. Ada Foye.....	1.00
Deficit, Dec. 31, 1901, \$14.20.	

One Thousand [1,000] dollars will be paid to any artist or penman drawing us by the first of July a single-line portrait of President Roosevelt, the same being an improvement upon that drawn by Thomas Fleming of President McKinley, a photo-engraved copy of which can be seen in the book, "Around the Pan," [at all book-stores or postpaid \$2] which is one of the most popular books of the day, the only one giving an accurate account of the Pan-American Exposition, where our late President met his death at the hand of an assassin. NUTSHELL PUBLISHING CO., New York, N. Y.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The Star of the Magi contains 32 large quarto pages and is filled with excellent occult matter.

Societies and Meetings

Society of Progressive Spiritualists

Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 1164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at 1429 Market St., where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

EVERY SATURDAY.

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VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, MAY 31, 1902.

1429 Market-st. No. 22. Between 10 & 11th-Sts.

THE BLUEBIRD'S CALL.

"Wake up! wake up!" sang the bluebird,
"Put on your bright dresses of green,
Oh, little brown buds on the tree-tops,
'Tis time your new robes should be seen."
"Wake up, oh, brave little crocus!
Put on your rich purple and gold,
And list to my song of the Spring-time:
'Tis the gladdest of songs ever told."
"Wake up, oh, shy little violet!
Look up at the clear, sunny sky;
What flower can rival your sweetness?
Come forth, for the Winter's gone by."
"Wake up, wake up, dandelion!
Get ready your gold right away;
The children are longing to greet you,
They'll be soon in the meadows at play."
"The brooks are all laughing and singing,
Pussy willow's been waiting here long,
Come, flowers and leaves and dear children,
And join in the happy Spring song."
—Selected.

BORDERLAND.

Message from Jesus,

THROUGH D. A. C. TOWNER, OF
BUFFALO CREEK, COLO.

Dear Little Ones: I have sometimes, since I came to this life, addressed an earthly audience, and I am glad here to find so quiet and attentive a gathering.

Do not stand in any awe of me, I beg of you. I am simply a man, born as other men are, with all earthly passions and appetites, which cost me great trial and suffering to properly control.

I was then what you are now, my brother, a medium for the manifestation of spirit power.

I was no more God than you are. I did no greater or more wonderful works than are being done every day by the mediums of this age.

But I thought I had a divine mission, and I fully believed myself to be the Messiah, though at times I had very hard work to reconcile the prophecies of the Old Scriptures with the hard facts of my own sorrowful career.

My life was truly one of sorrow, of bitter trials and temptations, of bleak poverty, of hopeless love; for I dearly loved her, who never could be mine in the earth-life, but who is eternally mine in this glorious existence.

I spoke of the Father very often, during my ministry, and I am pictured by my fond disciples of this age, as standing before His great throne, interceding for the sins of those who believe on me.

Believe me, my dear little ones, I have never seen the Father, or his throne; and instead of making intercessions for others, I am fully occupied in watching myself.

I am busy here in my favorite pursuit, that of a teacher, the most gratifying and satisfying pursuit that an intelligent man can engage in.

I am also engaged in healing, and I shall improve the first opportunity to bring my influence and that of my brother healers to bear upon yourself, and your dear sister, who bears the sweet name of the woman I always loved and always shall love, with a love surpassing all power of words to express.

My dear ones, I could talk with you all night, but I fear I would weary you.

My blessing upon you all.

Ye, whose heads are turning hoary with age, well have ye fulfilled your life task; and be assured that in my Father's house are mansions for you, where I hope to greet you before many years, for, thank God, it is my great pleasure to visit such as you.

As for you, my brother and sister, keep on in your good work; you will have some stormy times yet before you have crossed the sea of life. But in all your troubles remember your brother who trod the thorny path before you.

Yours in love,

JESUS OF NAZARETH.

Can Immortality be Acquired

B. F. UNDERWOOD.

Rev. Dr. Parkhurst of New York recently declared that in his opinion there is no immortality for all men; that there is no warrant in the Bible for the belief that all men will live forever; that immortality is something that must be gained or developed; that its development depends upon character; upon the growth of conscience; upon the building up of the moral nature of man; upon the evolution of true manhood and womanhood.

The question arises according to this view, which is an old one, whether men like Socrates, Aristides, Timoleon, Themistocles, Marcus Aurelius and Epictetus developed the capacity for immortal life. Does the boon depend upon intellectual and moral merit? Are all men or intellectual ability and high character combined, likely to be immortal? Or must there be added to these qualities the right religious faith? Or may those without extraordinary or unusual powers of mind, but of fine moral fiber, hope for immortal life? What is the real criterion, according to Prof. Parkhurst, beyond the incomplete statement to which reference is here made?

Viewing the subject without reference to scripture or theology, purely in the light of reason, it would seem that if man is an immortal being; the fact is due to attributes of mind possessed in common by all who have human characteristics. If one man is immortal, naturally, it would seem that all other men are immortal; for, continued life after the dissolution of the body would seem to depend upon something indestructible which man possesses by virtue of his being a man. It does not seem that immortality is something to be developed. How can it be developed unless it exists potentially in the human mind?

It is an old truism that from nothing, nothing comes. If man does not possess the attributes of immortality, or the capacity for it originally, by virtue of his intellectual and moral nature, how can there be a development of it by experience?

Dr. Parkhurst's views would seem to imply that immortality is a special gift to certain individuals conferred by means of a miracle or the exercise of power not in accordance with any laws or methods known to the student of nature.

Should it be true that immortality depends primarily upon character, a large number of those who count themselves among the probable recipients of divine favor may be among those who will never realize immortal life, and among the favored ones may be multitudes who have not classed themselves among those particularly deserving of such an exceptional destiny. It may be, indeed, that the majority under this rule who will be blotted out of existence are among those most confident of their worthiness. And the majority of those who will continue to live, may largely be of those so occupied with the duties of life that they have had but little time to give to the consideration of this subject.

The doctrine of immortality,

NO TAXES ON MEDIUMSHIP.



DR. GEORGE E. CHESBRO AND MRS. MAUD CHESBRO.

These are the Mediums who were fined \$30 by Judge Austin in the Police Court of Los Angeles, Cal.; their offense being "practicing the business of mediumship, clairvoyance and life reading, receiving fees for the same, without having first obtained a license from said city to do so."

Judge Smith, on Thursday, May 22, in the Superior Court, reversed the decision of the Court below.

"There is no question," said his honor, "but that the city has the right to license all trades, businesses and professions practiced within its precincts. This is a general right guaranteed the municipality by the law of the land, but there is one exception to the callings that shall be licensed. This exception is found in the Constitution of the State of California, which declares that any and all religions may be practiced without hindrance or discrimination."

"Until more light is thrown upon the subject, neither the Court nor the jury has a right to declare that Spiritualism is not a religious belief. In the event that it is shown to be such, no license can be imposed upon its advocates or devotees."

maintained on natural grounds, seems to imply that as the activity of human life is part of the phenomenal manifestations which we know comprehensively as force, so human life itself, or the real man, belongs to the eternal, noumenal order of being, and is immortal, not by special gift or acquirement, but by virtue of self-existence, regardless of its limited duration as a personal force in the phenomenal world.

If man, in his essential nature, came into being by physical reproduction and birth on this planet, there seems to be no logical reason, from the nature of his constitution, for the conclusion that man is immortal, though the usual moral reasons for immortality may remain unaffected.

If the human soul, however, is a part of the Divine Immanence, or a "spark" from the Infinite Life, then reproductive and evolutionary processes need not be considered in the discussion of immortality, for, by parity of reasoning, the soul did not originate in these processes which are but phenomenal manifestation of that divine nature or of that noumenal order to which the soul itself belongs. Natural immortality implies that,

Our birth is but a sleep and a forgetting
The soul that rises with us, our life's Star
Hath had elsewhere its setting,
And cometh from afar.

Who can disprove this? The materialistic theories of immortality, with the conception of *beginning*, have no validity.
Quincy, Ill.

Spirituality.

WALTER DE VOE.

We are living spirits now. There is no need of waiting until we drop this physical instrument of objective sensation to realize our spiritual powers and live a spiritual life. What is the object of our present embodiment but the manifestation of the spiritual powers that are cradled in our soul's life? It is here that there is need of voices to express and lives to act out the truths of immortal life. It is here among the shadows of Time that our spirit mines the treasures for the larger life to be.

The mind of the race has so long been immersed in ignorance, and experienced and contemplated only limitation in their long acquaintance with this one side of existence called earth-life, that they would formulate from their experience a law of bondage, and forge its fetters on even the emancipated ones; judging that they were under the compelling influence of some law which timed and limited their spiritual existence.

The only law seen by those who have been educated from out the mortal concept of law, is Freedom.

Praises to the unlimited intelligence of the Eternal One, its law is freedom; and wherever freedom is preached, there springs forth from the intelligence of God in man a joyful response; for almost all minds recognize that freedom is the true law as well as the true condition for humanity. It is only the Spirit of Freedom that will inspire mankind to walk in the path of progression, either toward developing a better civilization or a higher grade of spiritual manhood.

The race did not realize any great degree of advancement during the dark ages, when all their

intellectual powers were limited by the numerous beliefs in a vengeful and evil-seeing God; for the spirit can only thrive and expand in the free atmosphere of Truth, where there are none to freight it with the teaching of a limiting law, on hang the milestone of condemnation around its neck.

Therefore, when the emanations of truth found place in the minds of men, a nation arose and stood for Freedom, with the glorious result that the whole spiritual world drew closer to inspire humanity with a new and grander activity. And as the representatives of this nation marched at the head of the Allied Forces into Peking, so, as the symbol of the most inspiring attribute of the Infinite One, this nation must lead the world in the grand march of progression; and all the divine sciences and noble arts that are stored in the great repository of all knowledge, will, through the ministrations of the mighty masters of wisdom, become the heritage of humanity, and find expression in this earthly kingdom of heavenly liberty.

As knowledge grows, limitations vanish, and we stand face to face with the unlimited possibilities of God, involved and latent in all the substance of time and space, and merely waiting the recognition of some more thoughtful mind to yield an heretofore undiscovered energy, or virtue, or possibility, which will be of greatest benefit to the race.

Education is the only means of growth. There is no limit to the divine possibilities latent within us, for we are each a manifestation of that Infinite Intelligence called God, and as we advance in knowledge we are able to individualize and express the more potent influences of the Divine Mind; growing in the more positive characteristics of knowledge as our minds progress from the negative concept to the more positive realization of Truth. For instance, there is truth in the present teaching of the law of karma, but it is a negative and limited conception inferred from the noticeable action of the law of cause and effect in this or supersensuous worlds of appearances. But the law of Freedom is the most positive truth, and it carries an awakening conviction, because the knowledge of it is deduced from the contemplation of an absolute principle of Being; inferring that if freedom is the necessity of the Eternal and Infinite Intelligence, it must be the law of the universe which intelligence has produced.

The universe is an intellectual thing, the evolution of a vast intelligence, and everything in it is intelligent in a greater or less degree, according to its development and unfoldment. Every step in the path of progression is a step in knowledge, a growth in understanding, which enables the initiate in the divine mysteries to read a deeper and broader meaning from this Book of Life, the Word of the Living God, which is constantly expressing before our eyes and manifesting the glory of Almighty Intelligence in every detail of Nature's endless display; in the unfoldment of consciousness in bird, beast and man; and in the circumambient ether with its multitudinous worlds of progressive life.

We can learn the meaning of it all, for as there is a spirit to a book, or discourse, or painting, which is the meaning involved in

it, so there is a great Spirit of Truth expressing in all this visible exhibition of intelligence that surrounds us; and that mysterious, much-sought-for something called spirituality becomes a natural attribute of our own being as we develop our spirit here and now to understand the Spirit of all Life, thus growing in unity with the Power which gives us the knowledge and strength to overcome every obstacle and surmount every difficulty in the way of a most perfect and progressive development while in this grade of Life's great School.

Chicago, Ill.

The Universe as we Find it.

A. MARK STODDARD.

This universe of materiality is quite a different thing from what we at one time thought it was. Science is on the advance; the conclusions of to-day will not do for to-morrow; the human mind is constantly broadening out towards the Infinite.

Not very far back, scientific men believed and taught that the earth was flat and rested on the back of a huge turtle, and that the turtle swam on a great pond of water; but some one asked what the water rested on, and behold! their entire system of Science vanished.

Now, there are to-day many questions popular scientists do not pretend to answer from their premises. They assume certain propositions to be true, but when forced to give evidence as to fact based on present active phenomena manifesting in the Universe, they are quite at a disadvantage for evidence.

The word "science" is a term quite largely used in connection with the subject of "Radiant Energy." From a scientific standpoint (as we understand science) there is no such thing as "radiant energy"—it does not exist; it is a confounding of cause and effect. Energy, under no conditions, can ever become radiant, but it can and does become the cause of light in our atmosphere; then why call it "radiant energy?" If energy is radiant (light), how is it that no telescope has ever revealed its passage through space from sun to planets? Light is a something that can be seen wherever it exists, yet no one has ever seen it outside of atmosphere.

Again, if we consider the conclusions of newspaper scientists of value, the Universe is in great danger of going to pieces at any moment. We can not tell just what may happen; it's all supposition and chance work. We do not believe this great Universe is run that way, but, on the contrary, is governed by law and order throughout all nature, back of which is intelligence manifesting conscious design. If this were not so, no definite results could be reached in what we call system. Any and all propositions in physics or metaphysics not in harmony with this one eternal system of truth made manifest throughout all universal being can not be true or scientific in any sense. We do not claim nature is intelligent of itself, but intelligence is manifesting through materiality, in the form of law, which determines at all times everywhere what matter shall do and be in its relations to life.

In regard to some of the unanswered questions our newspaper

scientists have encountered of late, we wish to first notice some quotations from the *Electrical Review*, in which the editor of the paper seems to be in great darkness as to what "matter, electricity, force and all surrounding ether" is. We belong to a school of scientists who ignore mysteries entirely, not that we know it all by any means, but so far we have found no mysteries, and perhaps we may be able to help the editor of the *Electrical Review* out a little.

At the outset we wish to state that the manifestation and prime origin of all mechanical power comes from the law of balance in the Universe—in other words, a portion of nature has been thrown out of balance by some cause or other, and the law acts on the unbalanced condition, and in its effort to produce a balance, we get the manifestation of mechanical force.

Electricity, as it is called, is energy; there are two conditions of energy, or electricity—passive and active. The passive condition we find throughout nature; the active condition is where law is acting on it to produce a balance in nature, as stated above.

Energy is the product or result of three active prime factors centered in life, or a living entity, such as organized man, and the factors are consciousness, intelligence and will. In other words, we create energy by the action of will, in the production of thought. Matter is crystallized energy, produced under planetary laws and conditions.

If the chemist returns the degree of heat which was a condition in the energy before the crystallizing process began, the substance, or matter, is again returned to its prime state, that of passive energy.

In other words, if we take a piece of iron, for instance, and heat it up to its normal condition, it disappears and becomes invisible energy in nature, and so with all known substances.

So far as the "all-surrounding ether" theory is concerned, it is a misnomer. All our planets are hollow globes moving in a vacuum in obedience to law. They have no weight, and there is no disposition or inclination to go wrong in their movements in space, and consequently they need no governing power outside of eternal law; the nucleus of all our planets was formed in the sun. Out of energy and from their parent, the sun, they receive their motions and form; while through the long eternal years of time they gain their development and majority, and again return to their parent in the form of energy.

Energy is purely a material substance. We prove it to be such in three ways: First, Prof. Tyndall said in a lecture before the Royal Society of Great Britain: "Anything that can move a material substance is of itself material." Second, Energy, passed through any material substance, causes heat in the substance. Heat is the result of friction of one or more material substances in active contact; consequently, energy must be in this case one of them. Third, Energy will obey the law of balance in the Universe, and we know of nothing that will respond to the action of law, except a material substance. In our reference to that, we wish to say that the phenomena of light and heat (solar, we mean) is produced in our atmosphere and does not come from the sun at all.

Energy, a material substance,

comes from the sun, and through its active contact with our material atmosphere, heat is generated. Light is the result of the vibrating energy; each is produced at the same time and are conditions and not things.

The proposition that heat comes from the sun to the earth, is not only absurd, but ridiculous, for the reason that the sun is about 94,000,000 miles from our little planet; every foot of this vacuum space would be an absorbent of heat. Our atmosphere is some 55 miles in extent; 45 miles of this distance is so cold that no instruments have yet been invented to measure the temperature. Now, the very ugly question arises: How does heat from the sun get through this condition without effecting a change of temperature in our atmosphere?

Present and past science (so-called) has been telling the people many things that are purely fallacious. They are unreasonable and have no foundation in fact. They are in most cases the result of tradition and should be consigned to oblivion. We see a perfect design and system from beginning to end, throughout all animate nature, and we find no mysteries that are unsurmountable, provided we adopt a correct premise.

The Coming Science.

When we glance back into the distant past and reflect for a time upon the source from which the various theories and methods of healing embodied in the term "Psycho-Therapeutics" have sprung, we must naturally come to the conclusion that considerable progress has been made in this as in every other branch of knowledge. True, the process of evolution has been slow in this particular channel, when compared with others which have long since been expanded into definite and finally accepted sciences; but the fact nevertheless remains that, although the career of Psycho-Therapeutics has been of a chequered and spasmodic character, it has advanced to an appreciable extent on each successive revival of interest in it.

To go back no further than to the time of Mesmer, we see that the efforts then made to give the phenomena produced a permanent root as an actual reality have not been in vain. To-day we have, as the result of that root, a fairly large tree, but it is a tree with anything but a perfect foundation, and with so many straggling branches that the trunk is not nearly strong enough to give them all continuous sustenance.

There are now in our midst so many different phases of healing, all known by different names, and having their own particular followers that they cannot possibly all be destined to continue a separate existence. The same evolutionary process which has caused them to rise slowly into being will as slowly and surely be the means of sweeping them away. But it does not follow that no permanent value will have been derived from their existence. From the present chaos of innumerable theories and many doctrines, and upon the ashes of those which will some day be swept away, there will arise a grand new science, the finally fixed science of Psycho-Therapeutics, of which we are now very probably sowing the seed.

That the various methods of

healing now in vogue have a fundamental principle underlying them all there can be no doubt, but that fundamental principle does not seem to have yet been definitely realized. The basis upon which each individual system at present rests is not by any means impregnable, and it is upon the discovery of a law or principle, acceptable to science and explanatory of Psycho-Therapeutics as a whole, that the great future of this branch of knowledge depends.

Recognizing this, the London Psycho-Therapeutic Society does not ally itself to any one of the various schools of thought now existing. Whilst believing thoroughly in the theory of transmitted nerve force, the value of which as a therapeutic agent it has all along advocated, it takes into consideration all the other methods of treatment now resorted to, such as Mesmerism, Hypnotism, Mental Science, and Thought Healing, and by studying the claims put forth by the advocates of each system, and by careful investigation of the results produced, the Society is endeavoring to pave the way for what must undoubtedly be regarded as the Coming Science.—*London Psycho-Therapeutic Journal.*

Earthquakes and Religion.

REV. THOMAS B. GREGORY.

"It's a corker! It will do more to knock out the ghost called religion than anything that has happened for a long time. Where is your God, that He should have allowed such wholesale slaughter, when by a turn of His wrist He might have averted it all?"

The speaker sat near me on a grip car and he was addressing himself to a member of the Salvation Army, who a moment before had mentioned the terrible disaster at St. Pierre.

Before the broadside thus given him by the agnostic, the meek-looking little Christian went down "all in a heap" and made no attempt at a counter discharge.

Taking no part in the controversy, I simply remembered that 147 years before, on Nov. 1, 1755, a similar disaster had overtaken the city of Lisbon, Portugal, a disaster which involved, as does the one at St. Pierre, the sudden and complete destruction of some 40,000 human lives.

I also remembered a bit of skepticism that was elicited by the earthquake of 147 years ago.

Living over in Germany at the time was a little boy six years old by the name of Goethe, afterward the greatest of the Germans. When the news of the Lisbon catastrophe reached the ears of the little boy in question, he astonished his parents and all of his elders by declaring that he was greatly troubled in mind, since he did not see how he could reconcile the belief in a God with tidings so terrible as those which had just come to him from Lisbon.

A century and a half passes, and the man in the grip finds himself troubled in the same way that the little German boy was. A great many things have happened in the meantime in the world of thought.

When Goethe was a boy science was in its infancy. Darwin was not born; Huxley was still many years in the future; Herbert Spencer had not seen the light; not one of the men who have given us our wonderful modern science was then on earth,

A hundred and forty-seven years ago religion was largely anthropomorphic, and the prevailing idea was that of the *Deus ex machina*. God dwelt just a bit outside of the realm of the visible and managed things about as the engineer manages his engine.

The conception of a law of nature was entertained only by the enlightened few, the rank and file knowing nothing about such a thing as natural law.

But to-day things wear a different aspect. Darwin, Huxley, Spencer and many of their illustrious co-workers have lived and labored and died, and the world has entered into the fruits of their toil.

To-day the world believes in natural law, believes that the planet on which we live, together with the whole universe of being, is characterized by the play of forces which is rigid, unyielding and irresistible.

Two and two make four. Water boils, the conditions being the same, at 212 degrees Fahrenheit, and freezes at 32 degrees Fahrenheit. Fire burns, disease germs kill, it rains or it does not rain, according as conditions are, or are not, ripe. Nothing happens by accident. Nowhere is there such a thing as chance. This is a world, not of caprice, but of law.

So men think to-day. Such are the conclusions in which their minds are firmly fixed.

What about the 40,000 men, women and children who perished at St. Pierre? There is but one answer: "They perished because the conditions down the interior of Mont Pelée were ripe for their perishing." A century and a half ago, when Lisbon met with a similar fate, the world said it was a judgment of God. Nobody will say that about St. Pierre. The world has learned something since 1755.

When Lisbon sank they said it was a visitation of Providence. When St. Pierre is wiped out men call it a "seismic disaster."

And now a word about the religion in the case. Is there anything in the Martinique horror, or in the Lisbon earthquake, or in any similar disaster, to weaken our faith in the idea that there is a governing Head to the universe, and that that Head is attending strictly to business? There is not.

Let us admit that the swift and sudden destruction of the 40,000 at St. Pierre was a fearful affair; but let us also admit that, fearful as it was, it was not so bad as it would have been had all humanity been destroyed. And what is it that preserves humanity and that keeps the whole universe in order? Natural law—the very thing that is responsible for the seismic disaster we are talking about.

It is logical to believe that, as Alexander Pope well put it, "God works not by partial, but by general laws," and that it is better that such should be the case. As things now are, the balance is unquestionably on the side of order, harmony and happiness, but were the laws interfered with, it is as certain as can be that the balance would be on the other side—on the side of chaos and hell.

Putting this and that together, then, I see no reason why we should lose our trust in Infinite Wisdom and Love because of the St. Pierre catastrophe. The laws of nature in this case hurt a great many people, it is true, but a great many more would be hurt if the laws of nature did not keep right along about their business. *S. F. Examiner.*

Just How to Wake Solar Plexus, By E. TOWNE.

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SAN FRANCISCO, MAY 31, 1902

In Sweden the Princess Karaja
has espoused the cause of Spirit-
ualism, and has not only attended
seances and defended the phil-
osophy and phenomena wherever
she found an opportunity, but has
also written a book entitled "Spirit
Phenomena and Spiritualistic
Views," which has had a large cir-
culation in that country and is
making many converts to the Cause.

The Golden Jubilee of the
First Association of Spiritualists
of Philadelphia, Pa., was held from
May 11 to 14, and was a grand suc-
cess. The pioneers of the Society
when it was formed, over 50 years
ago, were on the platform and were
saluted by the large audience. The
arisen workers were all remem-
bered in an address by Mrs. M. E.
Cadwallader. The auxiliary socie-
ties of this Association were all
represented and joined heartily
in the exercises. It is the oldest
Spiritualist Association in Amer-
ica, antedating the "Rochester
Knockings" by several years.

Andrew Jackson Davis was its
principal worker in the early years,
and the society was founded on the
philosophy enunciated through him
from the spirit-world.

In Bulgaria there seems to be
a stir on the subject of Spiritualism,
and seances are being held among
the wealthy inhabitants of that
country where physical manifesta-
tions are given, and reports have
been sent to the Spiritualist papers
on the continent of Europe con-
cerning these seances.

The Tenth annual convention
of the National Spiritualists' Asso-
ciation will be held in Boston,
Mass., in October next.

Spiritualism Has a Standing in the Courts of Law.

The attempted licensing of me-
diums in Los Angeles has resulted
in establishing their claim to the
same rights and privileges given
under the law to other religious
ministers. Judge Smith has proven
himself to be possessed of a mind
capable of discerning the right, and
manhood sufficient to maintain that
right; and by his clear and lucid
arguments has placed Spiritualism
on a firm basis, so far as the laws
of California are concerned.

This decision means that as
Spiritualism is a religion, (in the
common acceptance of the term),
city ordinances cannot be enforced
which impose a license tax upon
Spiritualist mediums, clairvoyants
and life-readers.

This judicial decision in the
Superior Court will form a prece-
dent which will be generally quoted
all over the country as a guide for
judges and juries, and will be of
great value to Spiritualists every-
where. The argument of the
learned Judge is worth preserving,
and we, therefore, give it to the
readers of the JOURNAL. He said:

There is no question but that the city
under its charter and the police powers
conferred by the Constitution has a
right to license all trades, business and
professions. This is the general rule,
but to this rule there is an exception,
and the exception is found in the Con-
stitution of our State. It is as follows:
"The free exercise and enjoyment of
religious professions and worship with-
out discrimination or preference shall
forever be guaranteed in this State."

It is claimed by defendants that at
the time in question, they were exercis-
ing the rites and performing the acts in
accordance with and as a part of their
religious faith and professions, and
accordingly defendants sought to show
upon the trial that they were what is
commonly known as Spiritualists; that
Spiritualism is a religion represented by
a regularly organized religious society
in this State, and what they did (for
which they were called in question in
this case), they did in accordance with
the rites, ceremonies and practices of
such religious society.

The ordinance requires a license of \$5
per month from those who practice
mediumship, clairvoyance, clairaudience
and life-reading.

The case was evidently tried by the
Court below upon the theory that these
terms, "mediumship," etc., have a defi-
nite and well-understood meaning, and
that they are outside the exercise of
any form of religious rites. None of
these terms are defined by our statutes,
nor by the ordinance in question. If we
refer to the dictionaries to ascertain
their meaning, we find the Standard dic-
tionary defines "medium" as follows:
"Anything that acts or serves inter-
mediately; a secondary or proximate
agency by or through which a primary
agent acts." Second meaning: "Spirit-
ualist, a person believed to be possessed
or controlled by the personality of some
person who has died, so as to speak or act
from the intelligence of that person;
also, one whose organization supplies the
psychic force used by spirits in mater-
ialization"; and mediumship is thus
defined: "The state or condition of
being a medium." No doubt the term
in the ordinance is used in this spiritual-
istic sense. In the same work clairvoy-
ance is defined: "Ability to see or dis-
cern objects not within reach of the eye
under normal conditions, as in a trance,
claimed to be possessed by some persons
in the mesmeric trance state; second
sight; seership; hence, intuitive sag-
acity or perception." Clairaudience:
"Ability to perceive sounds not within
reach of the ears under normal condi-
tions, alleged especially of persons in the
mesmeric state."

It must be apparent from the fore-
going definitions that persons doing
those things which go to make up the
mediumship, clairvoyance, clairaudience
and life-reading, may be in the legiti-
mate exercise of religious rites and cere-
monies, and since the law is powerless to
circumscribe or prescribe any form of

religious worship, so long as it does not
interfere with the peace and good order
of society, it follows that it was per-
fectly legitimate, upon the trial of this
cause, to show on the part of the defense
(if they could) that what defendants did
was in accordance with the rules, tenets
and theology of a regularly incorporated
religious society of this State. In other
words, using the language of Art. I, Sec-
tion 4, of our Constitution, what defend-
ants did may have been in the "exercise
and enjoyment of religious professions
and worship"; if so, the municipality is
powerless to compel defendants to pay
license for so doing. And in any view of
the case, the Court should have permit-
ted defendants to show that Spiritualism
is represented by a religious society; that
such society has ministers, and that
what they did was in the exercise of the
rites and privileges of that church or
society. All this the Court below re-
fused, and exception was taken by de-
fendants.

The ultimate question in the case was:
Did the defendants do the acts com-
plained of in the exercise of a religious
belief and in accordance with the ten-
ets of a religious society? This question
had to be passed on by Court or jury, and
as the cause was tried by a jury, how
could they determine the fact without
hearing evidence? Neither the Court or
jury could say arbitrarily and without
evidence that Spiritualism is not a re-
ligious belief, and that mediumship is
not part of such belief, and that clair-
voyance and clairaudience is no part of
the exercise of such beliefs; hence, we
hold it was error to exclude the class of
evidence referring to supra.

The defendants asked the Court to
give to the jury instructions numbered
from 2 to 5 inclusive, and they were
refused. The third instruction, asked
by defendants and refused, embodies
substantially the law as expressed in the
other three, and is as follows: "You are
instructed that all religions are equally
respected by the law; one is not to be
favored at the expense of others, or dis-
criminated against, nor is any distinc-
tion to be made between them either in
the law, in positions under the law, or
in the administration of government.
The Constitution of this State forbids
restraints upon the free exercise of re-
ligion according to the dictates of con-
science, and the exercise and enjoyment
of religious profession is not subjected
to the censorship of the State or of any
public authority. The city of Los An-
geles has no right under the law to
require a license from any person to
perform, profess or exercise religious
rites and ceremonies. The ordinance
of the city of Los Angeles is to be con-
strued as not including in its provisions
the profession or practice of religion.
Therefore, if you entertain a reasonable
doubt as to whether or not the acts of
the defendants testified to were done
and performed in the enjoyment and
exercise of religious profession and wor-
ship, as they believed it, then you should
acquit the defendants." The instruction
should have been given and it was error
to refuse it.

The judgment of the lower Court is
reversed and a new trial awarded in the
Court, and it is so ordered.

(Signed) B. N. SMITH, Judge.

Mont Pelee is still belching
forth lava, and it threatens the
destruction of the entire island of
Martinique. The crater is now
said to be two miles wide, and
ashes and lava are continually
pouring forth in enormous quanti-
ties. The lava is running in great
streams from the top of the moun-
tain to the sea, devouring every-
thing in its path.

Thunder Mountain, the high-
est point in Northern Wisconsin,
is now belching out smoke, alarm-
ing the inhabitants in that region.
Unrest is the condition of the
whole earth, in its interior and
exterior. Every day shows some
new trouble in the physical, com-
mercial or industrial world—excit-
ing the people and causing general
apprehension.

Mrs. Maude Lord Drake is
holding meetings in Denver, Colo.,
with great success.

Freedom, that excellent weekly
published by Mrs. Helen Wilms-
Post, in Sea Breeze, Fla., makes
the following complimentary re-
marks:

The PHILOSOPHICAL JOURNAL is
always entertaining. It is devoted
to spiritualistic ideas in particular,
but it is broad in its conceptions and
sympathies, and allies itself with
progressive thought in general. In
the issue of April 12 is an interest-
ing article by Dr. R. S. Clymer, in
which he prescribes a sure and
positive protection against all evil
effects of vaccination, should one
be compelled to submit to the
practice.

M. E. Taylor, a veteran Spirit-
ualist lecturer (formerly a clergy-
man), who resides at 512 Garden
St., Santa Barbara, Cal., is about
86 years of age, and is now in need.
His friends will be glad to aid him,
as soon as this fact is known.
Send to him at the above address,
and it will be appreciated, and add
to your riches in the spirit-world.

Mrs. Georgia Gladys Cooley
is still laboring in Texas to the
great advantage of the Cause there.

The Second Adventists are
rabid opponents of Spiritualism,
and in their zeal to check its ad-
vance are not over-scrupulous in
their denunciations or in the weap-
ons they use. "The Devil" is their
great gun and falsehood their
small arms. Dr. Peebles, noticing
in a shop window here a pamphlet
entitled, "Spiritualism Forbidden
of God," procured a copy, and in
the interests of truth has replied
to it in a 28 page pamphlet entitled
"Spiritualism Commanded of God,
and the Crowning Truth of the
Bible," wherein he scourges the
writers of the former pamphlet with
their own whips, using the Bible
freely, and at the same time cor-
recting the perversions of it made
by the Adventist writers. The
matter is applicable to unscrupu-
lous religious bigots besides the
Adventists.—Harbinger of Light,
Melbourne, Australia.

The Reviewer.

Any of the Books noticed in this Department
can be obtained at this office. When to be sent
by mail, add 10 cents on the dollar, of the
price, for postage.

A COMPREHENSIVE GUIDE-BOOK
to Natural Hygienic and Humane
Diet, by Sidney H. Beard. 180 pp.
New York: Thomas Y. Crowell &
Co., 426 West Broadway. Price,
\$1.00; postage, 10 cents.

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would be glad to dispense with a
meat diet if they could be provided
with acceptable substitutes. To
supply such, is the object of this
book. It gives information in the
way of recipes for practical every-
day use.

It is not an argument for a vege-
tarian diet—its space being nearly
all devoted to recipes and sugges-
tions. This makes the book of
great value to every housekeeper.

SEARCHING FOR TRUTH. 582 pp. New York: Peter Eckler, publisher, 35 Fulton St. Price, \$1.50.

This volume, containing 16 chapters, covering the whole field of religious thought, including orthodox Christianity, is dedicated to the aggressively progressive of this world. The author does not give his name, but says in the preface that it is written "in the hope that it may prove useful as ammunition for their combat with defiant conventionality and obstinate conservatism."

It is inspired with genius, eloquence and truth, and is a clear, concise and convincing product of a master mind.

No basic truth has been ignored, no convincing argument omitted, or irrefutable reasoning forgotten and the entire work is conceived in a noble spirit of wisdom and benevolence—of toleration and kindness—which proves that the learned and intelligent author belongs to that grand and unselfish class who love mankind, and who, to enlighten, instruct and benefit the unthinking masses, freely proclaim the absolute truth, regardless alike of the pious bigot's puerile frown, or the zealous fanatic's senseless hate.

A BOOK OF SECRETS, with studies in the art of self-control, by Horatio W. Dresser, author of "Living by the Spirit," "The Power of Silence," etc. 138 pp. New York: G. P. Putnam's Sons, 27 West 23rd St. Price, \$1.00.

This is the latest book by this noted author and contains 17 chapters, covering the ground of the secret of success, evolution, adjustment, work, health, action and character. It describes specifically the laws of the Universe and elucidates and explains the secrets of the age.

It does not deal in arguments and theories, nor is it burdened with criticism and refutation, but presents to the reader the power of psychological analysis, and is helpful to the advanced student and progressive thinker.

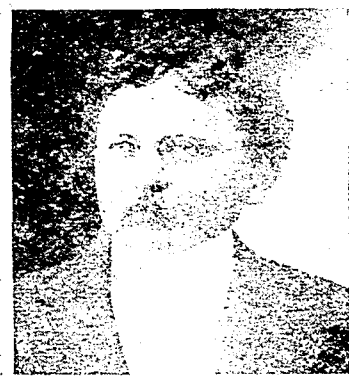
It presents as long, deep harmonies in the symphony of the soul—love, wisdom, joy, peace and beauty. It whispers gentle messages and draws out the good found in every soul.

Now, a Journal of Affirmation, for June is on our desk. It contains many gems of thought and useful and practical essays on suggestion and soul culture. Its editorial on Power of Peace and From Monad to Man, are exceedingly interesting. Now is published monthly at \$1.00 per year at 1423 Market St., San Francisco, Cal.

The Metaphysical Magazine for May contains an interesting article on Delhi, India, and the Palace of the Emperor. It also presents many others on Metaphysical and Occult philosophy, and the New Thought generally. 10c. 114 West 32nd St., New York.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

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The following is from the editor of the Review of Reviews, W. T. Stead, Mowbray House, Norfolk street, Strand, London, W.C., England, December 29, 1901:

"DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—Your delineation was very good and remarkable. Yours truly, W. T. STEAD."

RAILWAY CAMP, MARIALDA, New South Wales, Jan. 6, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: My Dear Sir—I desire to have you know that two years ago you gave me a Psychometric Horoscope, which was marvelously correct so far as the past was concerned, and I am astonished at its correctness for the future, as two years have elapsed and every particular point you spoke of in this horoscope has been fulfilled to the minutest details. Hoping you may long be spared to assist all those who are in need of advice, and work for the promulgation of your fellow-beings, wishing you success and health, Very respectfully, F. PALMER.

MCKINNEY, TEXAS, March 10, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I desire to thank you for the reading received a few days ago. Before I ordered the reading, the price seemed high, and I was a little afraid to risk \$5.00 for a reading, but now I feel well repaid, as the delineation is marvelously correct; and as to the forecast for the future, I can but have great faith. Your diagnosis of my physical condition is surprisingly correct, and if you had been an inmate of my household, you could not possibly have explained conditions therein existing more correctly—in fact, not half so well as you have done psychometrically. I expect

to receive much benefit from the reading and forecast, and feel that my money has been well invested. Wishing you continued success, Very respectfully, PROF. D. HARVEY.

FIELDING, Cal., March 24, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Doctor—Your psychometric examination of lock of hair for delineation and psycho-horoscope, with forecast, reached me safely; also your pamphlet which you so kindly sent, and which should be read by everyone, as it contains much food for thought.

The delineation and psycho horoscope, with forecast, was remarkably correct. Even you made statements of conditions which happened in my early life, and which I had completely forgotten. I will state to you, my dear sir, that you have a power which is remarkable, as you can follow a person clear through life whom you have never seen. I shall do all I can to have others send to you for the enlightenment and promulgation of their mental progression. Long may you live to assist those in need. Very respectfully, MRS. FRANCES MILLER.

FORKS OF SALMON, Cal., Feb. 21, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I have been thinking to write to you to thank you for what you have done for me in regard to reading as well as treatments. Your mental treatments are marvelous, as my pains and aches have all disappeared from the time you began treating me; also your herbal treatments are very effective. May you long live to assist suffering humanity. Yours respectfully, O. L. CHAPMAN.

ANGELES CAMP, Cal., Jan. 16, 1902.

DR. MAX MUEHLENBRUCH, Oakland, Cal.: Dear Sir—I received your letter last evening containing the diagnosis of myself, and will say I was wonderfully surprised you could tell my ailments exactly. Please allow me to extend to you my hearty thanks for same. MRS. J. C. BARRY.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Spiritual Institute. Dr. and Mrs. Chesbro, 444 1/2 So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Phone Church 680

Mrs. Eberhardt, 3250 22nd Street. Circle Tues., Thurs. and Sun. evs. Phone Blue 954.

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Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Anna L. Gillespie, 824 O'Farrell, San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

Mrs. Gillingham has closed her office at 305 Larkin St., S. F., for the present. Will resume business later. Res., 532 22nd St., Oakland.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

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CAST IN THY NETS.

Oast thy nets, oh, fisherman,
Down deep into the sea,
And take with manly purpose
Whate'er may come to thee.

Though wind and tides are swelling
High 'round thy lonely bark,
Though storm clouds gather o'er thee,
Do thou be strong of heart.

For why shouldst thou be frightened
When dangers threaten wild?
And why shrink thou from labor
As though thou wert a child?

The nets that drag so heavy
May freighted be with pearls,
The waves, whose eddying currents
So darkly 'round thee whirls,

Shall test the sinewy strength
Of manhood in thee grown;
The tossing sea brings to thee
A voice beyond thine own.

Oast in! Cast deep thy nets!
Nor doubt that there shall be
Rich treasures for thy taking
On every rolling sea.

A lesson high and holy
Is waiting for thee there;
Cast in! Cast in! oh, timid one,
Nor fear to learn thy share.

'Tis not when seas are smoothest
Thy faith shall tested be;
The storm-tossed deep have riches
That come not to the lea.

And as thou sailest over
Life's deep or shallow main,
Oast in, cast deep thy nets
And let them treasure gain.

Look not with yearning vision
Where other boats may stay;
The angels need thy service
Just where thou art to-day.

And thou doth need the fishes
That there shall seek thy net.
Cast in! oh, doubting spirit,
And take what thou shalt get.

FLORENCE SHAW KELLOGG, Fay, Kan.



The Editor is not responsible for the opinions of correspondents.

Letter from San Diego, Cal.

TO THE EDITOR:

Perhaps a few lines in regard to our work in San Diego may be of interest to your readers. We left Fullerton on May 1, arriving here in time to attend the meeting of Mrs. Gregory and Mrs. Elliott on Friday evening. The former, being controlled by a French Professor, gave very instructive answers to many scientific as well as spiritual questions asked by those in the audience. Mrs. Elliott's guide gave some very correct readings, some in rhyme.

On Sunday, May 4, we attended the mediums' meeting at 10:30, of the First Spiritual Society, and assisted in the service. The afternoon session was the Lyceum, conducted by Mr. Charles Buss, an active, interesting worker for the children. At 7:30 Mrs. Lily M. Thiebaud gave a very instructive address on "Spiritual Growth."

On Thursday, May 8, the regular monthly social was held, which consisted of a musical and literary entertainment; also a force of White Caps presented themselves, armed with warnings for many of the workers, and several were tried and sentenced. This caused much merriment and mirth.

On Sunday, May 11, Mr. Howe delivered a lecture on "Questions Which our Philosophy Will Answer." Independent messages and answers to mental questions were given by Mrs. Howe.

On May 18, Mrs. Howe delivered an interesting address on the subject: "Why I am a Spiritualist," relating several interesting facts

regarding her experience. Mr. Howe then followed with messages, which were well received. Mr. Howe also contributed several vocal solos during the different meetings.

We will remain here a few weeks longer and will assist the society while here. The Temple Committee are all at work, and it will not be long, all going well, when there will be a Temple for Spiritualism in San Diego.

We have still a few open dates for society or camp work.

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Report from the N. S. A.

We feel that the public is interested in our present work, and especially that of the Mediums' Home, as the first of May has expired, the limit set by the friends who had pledged \$1,500 between them for this worthy Home, if the Spiritualists at large would contribute a like amount.

Here are the facts and figures, concerning the repairing and opening of our Mediums' Home: From the Spiritualists at large—from whom we hoped to raise \$1,500 ere this time—we have received up to May 14 the sum of \$111.41. We are also to receive about enough from our esteemed brother, Dr. C. W. Warne of Chicago, as proceeds of the grand entertainment gotten up by the Illinois State Association for the benefit of our Mediums' Home, to make the full sum, about \$500.

Our sincere and heartfelt thanks are wafted to all these good friends and to everyone who is in sympathy with this grand object. As the amount needed to make the house comfortable and ready to support inmates is not now at hand, a new plan is to be adopted.

The Board of the N. S. A. has recently been in session, and the doings of the Executive Committee concerning the Mediums' Home were accepted and ratified. However, as it now appears that the old building would hardly, when repaired, be the best kind of a home for our mediums, it will be better to rent that as a shop for a time, in order to keep its taxes, etc., paid, and to go on with our solicitations to the generous public for contributions towards a new building, with the best of accommodations for the worthy mediums, upon the ground that we own, and which is large enough to build a good brick structure adjoining the Sanitarium.

In the meantime, the N. S. A. will use what money it can afford in providing at the Sanitarium of Dr. Spinney for such sick mediums as may need medical care, and other homeless mediums who need a pleasant home; also, in such cases, where the medium would grieve to leave friends for this more public home to aid in paying the way of such medium in the home or place best adapted to his, or her care. We cannot yet do these things on a large scale, but we can do something right along, and yet look to the Spiritualists at large to constantly, as their means permit—increase our relief and Home funds for worn-out mediums.

The two gentlemen will continue their offer of \$1,500 until we have enough to build, which will call for a generous sum, but every "widow's mite" will help along the work. Only mediums can be admitted to our charge. Veteran Spiritualists must look to other homes for their needs, as the N. S. A. can do no more at present than to care for the sick and homeless mediums who have done so much for our Cause. MARY T. LONGLEY, Sec.

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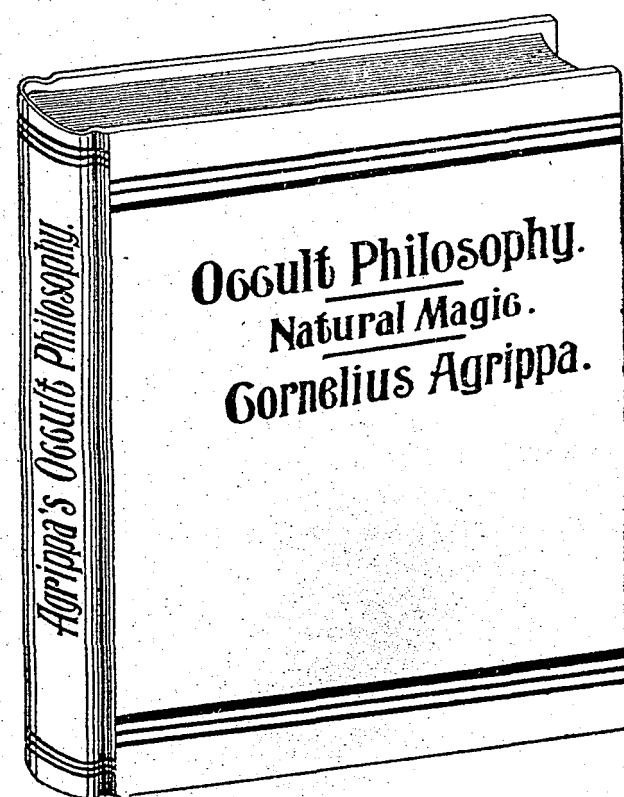
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Local News Summary.

Folsom 3044.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

The Ladies' Aid Society will hold no party on May 30 on account of the christening, and farewell reception to Mrs. Gillespie, which will occur on May 29, at Mrs. J. J. Whitney's, 1164 O'Farrell St., San Francisco. The next regular party will be held on Friday, June 27.

At Becker Hall, Washington St., Oakland, meetings are held every Wednesday evening and are well attended. Tests and spirit messages are given by Mrs. W. Weir.

Mrs. Norris lectured for the Union Society at Fraternal Hall, Oakland, on Sunday, May 15, at 3 p.m., on "The Power of Thought." The attendance was good and the lecture instructive.

In the evening Miss Dixon and Mrs. Gillingham gave consoling messages. On Sunday, June 1, at 3 p.m., Dr. H. W. Anderson will lecture from the subject, "Shattered Ideals, or God on the Practical Side of Things." Mrs. Gillingham and Miss Dixon will give messages at 7:45.

Mediums' Meeting.—A large audience assembled at Blake Hall, Oakland, on Friday evening, May 23. Messages of a convincing nature were given through Mrs. Gillingham, Miss Dixon and Mrs. Nelson.

Mrs. Clara E. Steers has gone to Healdsburg, Cal., for a vacation. We are glad to know that she has recovered from her recent illness.

Mr. Chas. J. Anderson, the boy orator, gave an excellent lecture at Woodmen Hall, Oakland, last Sunday on "The Silent Power of the Great Majority." It was appreciated by the large audience there assembled.

Mr. Anderson would like to correspond with officers of societies in the southern part of the State. He contemplates making a southern trip prior to his departure for the North. He may be addressed in care of the JOURNAL office.

San Jose.—A free spiritual meeting was opened last Sunday at Curtis Hall, 28 E. San Fernando St., between First and Second Sts., by Mr. C. W. Shaw of Oakland. Several good mediums assisted, among them being, Mrs. Hendee-Rogers, Mr. and Mrs. McMeekin, Mrs. L. J. Lenont, Mr. Bidwell and Mr. Hull. Mrs. W. C. Hull, 79 East San Fernando St.

The Society of Progressive Spiritualists held its usual meeting last Sunday in Covenant Hall, Odd Fellows' Building, San Francisco, Mr. Lilich presiding. In answer to questions from the audience, the guides of Mrs. R. S. Lillie described how to become developed in mediumship, and explained many things in connection with spirit-life in the ethers surrounding the earth and other planets. The lecture was instructive and fully appreciated by the audience.

Suggestion was the subject of the regular monthly lesson-lecture given by Henry Harrison Brown in Odd Fellows' Building last Sunday evening. It was demonstrated with several fine hypnotic subjects, and was very instructive. A large audience was present.

The Oakland Spiritual Society at Unity Hall, 856 1/2 Isabella St., gave a reception Wednesday evening to Mr. and Mrs. Gillespie. Dr. Palmbaum introduced Mrs. Gillespie to the large audience with appropriate remarks, and Mrs. Gillespie responded in a pleasing manner. Addresses and spirit messages were given by Mrs. Stewart, Mrs. Sophia Seip and Mrs. Neilson. A collation was served in Mrs. Palmbaum's dining-room, to Mr. and Mrs. Gillespie and friends, all wishing her good-speed on her journey East. Dr. A. L. Astor.

Mrs. Ada Foye gave a very interesting lecture at Maccabee Temple, 11th and Clay Sts., Oakland, Cal., last Sunday evening, closing with messages from the spirit-world, which were all recognized. The hall was beautifully decorated with flowers. Next Sunday closes her present engagement at Oakland, where she has done excellent work.

Hermetic Brotherhood.—Open meeting on Thursday evening, May 23, was enjoyable and instructive to the full house. Music; an exposition of the "Objects and Aims" of the Hermetic Brotherhood by F. C. Germain; rendition of character by Jean Durell, and a lecture on "The Disasters of To-day" through Dr. Phelon, made up the evening's program. Monotonous sameness is not a feature, but an interest in life underlies all.

The Annual Meeting of the Oakland Spiritual Society was held on May 19 at Unity Hall. The elected officers for the coming term were: Mr. Stewart, president; Mr. Orth, vice-president; Mrs. A. L. Astor, secretary; Mrs. Palmbaum, treasurer; Miss Munemaker and Mrs. Heckman, directors. Many new names were received. Committee for visiting the sick—Mrs. Palmbaum, Mrs. Orth, Mrs. Stewart, Mrs. Anderson and Miss Munemaker. A. L. Astor, Sec.

Oakland.—The Spiritualist Temple Association held meetings in Woodmen Hall, Sunday afternoon and evening, when the program, which was quite lengthy, was enjoyed by large audiences. The talent all deserve much credit for the excellence exhibited. At the banquet some 300 persons were fed, and a neat sum of money was realized for the Building Fund.

Oakland.—The attendance at Loring Hall last Sunday was good. Miss Campbell gave recitations and music, and spirit messages were given by Mrs. S. Cowell, all of them being recognized. These meetings will be continued every Sunday until further notice.

The Circle of Harmony has been resumed by Mrs. F. A. Logan at Masonic Temple, Alameda, Cal., and holds meetings at 2 p.m. every Sunday. Mr. Chas. J. Anderson has assisted during the past two Sundays by giving logical lectures, and several other speakers will participate during the coming Summer. The liberty, freedom and harmony of these meetings under the present management will result in good.

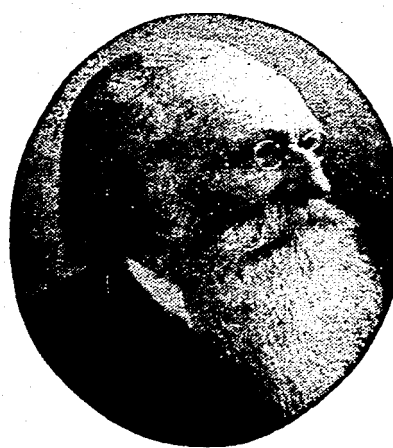
Prof. Geo. F. Perkins and wife have now gone to Sacramento and are located at 1520 M St., in that city. Mrs. Perkins is still an invalid.

San Jose, Cal. Curtis Hall, San Fernando St. near First. Mr. Shaw and Mrs. W. C. Hull will hold spiritual meetings every Sunday at 11 a.m. and 8 p.m. until further notice. Admission free and no collection.

The Star of the Magi, a monthly exponent of Occult Science, art and philosophy, published in Chicago by Dr. N. E. Wood at \$1.00 a year, will be clubbed with the PHILOSOPHICAL JOURNAL and both papers sent to any address in the United States, Canada or Mexico, for \$1.75. The Star of the Magi contains 32 large quarto pages and is filled with excellent occult matter.

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Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburgh, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with the doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. 'You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity.' F. Villiers of 922 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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Holds regular meetings every Sunday evening at 7:30 p. m., in Covenant Hall, on the third floor of the Odd Fellows' Building, corner of Seventh and Market Sts. Mrs. R. S. Lillie is engaged as the speaker for the present season.

LADIES' AID SOCIETY.—Headquarters at 11164 O'Farrell St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited.

Children's Progressive Lyceum meets every Sunday morning at 9:09 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

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The Independent Free Thought Bible Spiritualist Society meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free, 2 & 8 p.m., spirit messages by local mediums. 10c.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at 1429 Market St., where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 8044.